

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

IN his new book on *The Approach to the Social Question* (Macmillan; 5s. net), Professor PEABODY says that both for Religion and the Social Question the most imminent peril of contemporary thought is the peril of provincialism.

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And what is provincialism? It is 'the handling of great truths as if they were small and shut-in experiences, set in a corner of life as the special concern of a single class.' Professor PEABODY has to find out the reason why the Church is so reluctant to take up the Social Question, the reason also why the Social worker will have nothing to do with the Church. In both cases this is the reason.

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It is quite clear to Professor PEABODY that the Church is reluctant to take up the Social Question. There are many devout people who view with scepticism, if not with hostility, the deflecting of religion from its traditional path of worship to these new ways of work, and the exhausting of the instincts of piety in the activities of philanthropy. Religion, they have been taught to believe, means a personal redemption from sin, or a definite allegiance to Christ; and to identify religion with boys' clubs, gymnasiums, and social settlements, seems to them in some degree disloyal to the cause they are pledged to serve.

And these devout people, it must be confessed, have sometimes been supplied with an excuse for their suspicion. It has lately been suggested, says Professor PEABODY—his reference is to the *Spectator* of January 19, 1907—that religion might be defined as 'philanthropy, touched and warmed by reverence for Jesus Christ.' And such a definition is likely enough to seem to many Christians 'not only grotesquely insufficient, but also completely unhistorical.' They might easily be apprehensive lest philanthropy might become so touching and warm as to take the place of reverence for Jesus Christ.

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For this is just the danger, and this is the only excuse for the antipathy, that deeds which ought to be the product of Religion, are made to appear as if they owed nothing to Religion. They appear to be made a substitute for faith, rather than its expression; and when the flower bears another name, the very beauty of it becomes an affront to Religion. In short, the religion of deed looks as if it were determined to supplant the religion of creed, and the love of man were likely to appropriate those emotions which once were dedicated to the love of God.

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On the other hand, those who are most concerned with the Social Question often regard Religion with indifference or even with contempt.



At the hour when religious people meet for worship, unions of hand-workers meet to deliberate on industrial problems and programmes, and do not hesitate to claim that these debates are quite as instructive and uplifting as sermons. 'My associates,' the President of the American Federation of Labour has announced, 'have come to look upon the Church and the ministry as the apologists and defenders of the wrong committed against the interests of the people. They use their exalted positions to discourage and discountenance all practical efforts of the toilers to lift themselves out of the slough of despondency and despair.'

Professor PEABODY is firmly convinced that the Church has no just reason for looking coldly on the Social worker, and the Social worker has no just reason for standing aloof from the Church. Both are guilty of provincialism. Both take too narrow a view of that which moves them to their deepest interest. If Religion represented nothing but ecclesiastical machinery and dogmatic opinions, and if the Social Question represented nothing but a programme for the distribution of industrial profits, then they would certainly occupy regions so remote from each other that loyalty to one might mean betrayal of the other. There is little in common, says Professor PEABODY, between debates on the orders of the clergy or the condition of sinners after death and discussions of a wage-scale or an eight-hour day.

But if both Religion and the Social Question are primarily concerned with life, conduct, duty, feeling, hope; if both are interpretations of experience in the world that now is,—then it is not only needless, it is impossible, to hold them asunder.

What the Church has to see is that Religion and the Social Question are falsely set in opposition, or even compared together. Religion is the tree, Social Service is its fruit. Those religious ideals and aspirations which expressed themselves

otherwise in other generations, are in this generation reappearing in forms of the Social Question. Emotions which once uttered themselves in prayer, conversion, and oral pledges, are now uttering themselves in philanthropy, social service, and industrial reform. But life is still found in losing it. The test of discipleship, 'By their fruits ye shall know them,' is still the same. The cardinal sin of religion is still the sin of Cain, 'Am I my brother's keeper?' The most precious words of self-dedication to human service are still the words of Jesus, 'For their sakes I sanctify myself.'

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'For lo, the kingdom of God is within you' (Lk 17<sup>21</sup>). So the Authorized Version, with the margin, '*or*, among you'; and so the Revised Version, with the margin, '*or*, in the midst of you.'

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Professor VON DOBSCHÜTZ of Strassburg (whose article on the BIBLE IN THE CHURCH in the *Encyclopædia of Religion and Ethics* has brought him much into notice lately) discusses the phrase in *The Expositor* for April. He believes that the Greek words (*ἐντὸς ὑμῶν*) 'will go through the whole history of interpretation, and will perhaps never come to a final decision.' Yet he himself decides firmly enough for 'within you.'

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For it seems to him that the only doubt which really exists is whether or not St. Luke translates the original Aramaic correctly. That doubt will never be resolved. But granting that he does, then the phrase itself is enough to fix the meaning to 'within you.' For if the Evangelist had intended to say 'in the midst of you,' he would have used another word. He would have used the word (*ἐνμέσῳ*) which he uses elsewhere more than a dozen times in the sense of 'in the midst'; and not a word which he never uses in that sense again.

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And the language, Professor VON DOBSCHÜTZ believes, is supported by the sense. For the inwardness of the Kingdom, if not stated expressly



in other sayings of Jesus, is quite in the line of what He says about clean and unclean: 'There is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man'; 'for from within, out of the heart of men, evil thoughts proceed . . . and defile the man' (Mk 7<sup>15-21</sup>).

There is no passage in the New Testament, and there cannot be many in the Old, that have been the occasion of more perplexity than the passage which describes the cursing of the barren fig-tree. Those who have little time to gather together for themselves the efforts at interpretation which have been made, from St. Augustine onward, will find them conveniently arranged in the entertaining pages of Dr. James MORISON's *Commentary on St. Mark*. And they will be none the less entertained that Dr. MORISON himself also, just for once, goes altogether astray.

There is, indeed (to begin with Dr. MORISON), no explanation that we find less acceptable in these days than the suggestion that Christ knew all the time that there were no figs on that fig-tree, so that the coming and the cursing were simply symbolical actions on His part. It will always be easier to believe in Christ's ignorance than in His pretence. At the present time there is no room for comparison.

But this is not the only, or even the greatest, difficulty. When we admit Christ's ignorance, we have still to account for the apparent absurdity of His looking for figs when, as St. Mark says, it was not yet the season of figs. And then we have to explain the apparent petulance of His 'answer' when He was disappointed. For we are told that He answered and said to the fig-tree, 'No man eat fruit from thee henceforward for ever.'

We need not resent the use of words like ignorance, absurdity, petulance. Scholars who retain some reverence use them freely here. If these

words express the facts, let us ascertain the facts, and then use the words that express them. If they do not, let us use the words temporarily that we may get rid of them once for all.

Now there is no greater remissness that the interpreters of this passage, reverent and irreverent, have shown than the remissness to ascertain the facts. There are two sets of facts to be ascertained. First, the facts about fig-trees generally, and then the facts about this particular fig-tree.

What are the facts about fig-trees in general? One is that they bear two (not three) crops of figs in a season. In the early spring small green knobs or 'buttons' appear at the ends of the twigs. These buttons are called *paggim*. They are referred to in Canticles 2<sup>13</sup>—'the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs.' The *paggim* gradually increase in size, and are ripe about the beginning of June or even the end of May.

That is one fact. Another is that these early figs appear on the old wood, the wood of the previous year's growth. Now, in the *Nation* for April 2, there is a fine rhythmical translation of that beautiful passage in Canticles. But it is marred by a very small slip, due to ignorance of this fact.

The translation is as follows:

Arise, my love, my beloved, and come away;  
The winter is past, and the rain is over and done

In the land, and the time of the singing of birds is begun;

The flowers that appear on the earth have made it their stay;

The fig putteth forth new green figs on the tender spray.

It is in the last line that the mistake is made. The new green figs of the spring are not found



on the 'tender spray.' They are found on the old wood of the previous summer.

Another fact is that simultaneously with these early spring 'buttons,' or a little behind them, there appear the leaf buds. These leaf buds and the small green figs develop together, so that, if all is well with it, when the tree is clothed with leaves it should also be laden with figs. Many of these figs never ripen. They are the 'unripe figs' which the fig-tree casteth, when she is shaken of a great wind (Rev 6<sup>13</sup>).

Yet another fact is this. The 'unripe figs' at the time when they fall from the tree, although only as large as a cherry, may be, and are, eaten. They are eaten by the fellahin as they fall, and it is surprising how well a few of them will stay one's hunger. They may sometimes even be seen exposed for sale in the market in Jerusalem.

The rest is easy. As the first green figs are developing and the leaves developing with them, the buds of the second crop begin to form on the new wood which the season has produced. These buds grow into the figs which form the larger and better crop of the year. They reach their maturity in August or September.

Now if these are the facts about fig-trees in general, what are the facts about this particular fig-tree? The one important fact is that it was in leaf. The season was early. It was not the time for figs. But where there are leaves there ought to be figs. Jesus was hungry, and seeing a fig-tree 'afar off'—it was conspicuous by its early leafage—He came to it 'if haply,' if by any possibility, notwithstanding the season of the year, He might find figs on it.

He expected that season's figs. He did not expect to find figs of last season still hanging upon the tree. There is no proof that the figs of last season do hang on a fig-tree throughout the winter. During thirty-three years' residence in Syria, Pro-

fessor POST searched and inquired for them in vain. But even if some one else were to come and declare that he had found them, that is not the point. The point is that this tree had leaves. That is why Christ saw it and came up to it. Last season's fruit, if there were such a thing, would more easily be seen on a leafless tree. This tree had leaves. And a tree that had new leaves, however early, ought also to have new figs.

But it had no figs. It had leaves only. What then? Then He might have passed on, disappointed and hungry. But He had a deeper disappointment in His heart already, and a deeper hunger. He was on the way going up to Jerusalem. He had longed exceedingly to gather fruit of *that* tree, but he had been bitterly disappointed. The fig-tree suddenly stood for the City. And as He pronounced the curse of perpetual sterility, He pronounced it on the tree as a visible sign of that religious barrenness to which Jerusalem had resigned herself.

It was all quite natural. Nothing has to be read into the story. No perplexity is found in it. The perplexity arises when we find men standing in astonishment before the cursing of an innocent, senseless fig-tree, unable to see that what they call the disappointed petulance of Jesus was the great sorrow of heart He felt for that city over which He cried the exceeding bitter cry, 'How often would I have gathered thy children together, and ye would not!'

'And his disciples heard it.' St. Mark notes the fact. Yes, they heard and remembered it. They remembered and recorded it; not for the sake of the fig-tree, but for Jerusalem's sake. But how different is this from the suggestion that the whole scene was an acted parable. To save what is called Christ's ignorance, it is suggested that He knew, as soon as He saw the tree afar off, that it had nothing but leaves, and yet solemnly walked up to it with the disciples as if He expected figs. To save His ignorance,—as if we had anything to



do with His ignorance. If there is one thing on earth we are ignorant of, it is just this ignorance of Jesus on earth. 'Before that Philip called thee, when thou wast under the fig-tree, I saw thee,'—we call that omniscience. 'He came, if haply he might find anything thereon,'—we call that ignorance. But they both belong to Jesus. And we have simply to accept them both.

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In the issue of the *Nation* for April 2 there is an article on 'Faith.'

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Mr. James Parsons was a watchmaker in Cornhill. His watches were known all over the world for their accuracy. When the time came for him to retire, he refused to let his name go with the business to another. 'No watch,' he said, 'shall bear my name which has not passed through my hands.' He retired to Axhaven, a little town on the coast.

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One day in August, Parsons set out for a walk to a village five miles distant. The shortest road lay across the shallow basin of the outlet to the river, which was so twisted at that point that often it was quite calm inside when outside it was rough. Within three hours of high water the river was fordable. The middle of the estuary, in consequence of a rise in the river-bed, was dry for some time after low water, and was surmounted by a huge stone or smooth rock, the top of which at neap tide was never quite submerged. At a distance of about twenty feet on each side ran a fairly deep channel. Supported by the rock was a tide gauge, with feet and inches marked on it.

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When Parsons came to the river on his way home, it was about half-past three in the afternoon, and the neap tide had just begun to flow. It was intensely hot. He crossed the first channel and lay down to rest for a moment on the sand, close to the gauge and under the rock. He fell asleep. When he awoke it was dusk, and the sun had just

set. The water had risen till it almost reached his knees when he stood up. He waded to the edge of each channel. They were both out of his depth, and he could not swim.

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Parsons knew by his almanac that it was high water at the gauge at 8.57 p.m. that day. His watch showed 7.30 p.m. If it was really 7.30, the tide would continue to rise for an hour and twenty-seven minutes only, and would not touch his lips. If the watch had gained; if, say, it was actually only 7.20, the tide would flow for ten minutes longer, and he might be drowned. He could trust a watch of his own making. He could trust this perfect little instrument unhesitatingly. Up to eight o'clock he was at peace.

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Suddenly he was assaulted with horrible fears. He had not tested the watch for some time. He had not used it much lately. That was a fact. But what kind of fact was it? It was worthless. The watch had often gone for months together, and had not lost or won to the extent of a minute. He reasoned with himself. He went over the same reasons again and again. But his nerves shook. A ghastly dread paralyzed him. He pictured himself lying on the sand down there. He saw himself carried home in a cart to-morrow.

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Then he looked again at his watch. It was 8.30. He looked at the gauge. The water was exactly the height that it ought to be. Still the struggle continued. With all his might he fought; he stiffened himself, and drew his arms rigidly down by his side. 'Lo! in an instant his faith was restored; the flutter of his heart ceased; the adversary spread his wings and was seen no more.

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Parsons, when he told the story, used to say that the adventure was a trial of his faith. He believed in his watch. He must believe it. How could he mistrust hundreds of tests? Nevertheless, his belief was impotent. Faith was wanting.



Faith is not belief in fact, demonstration, or promise. It is sensibility to the due influence of the fact, something which enables us to act upon it—the susceptibility to all the strength there is in the fact, so that we are controlled by it. Nobody can precisely define it. All we can say about it

is that it comes by the grace of God, and that failure to see the truth is not so lamentable as failure to be moved by it.

The article is signed by the name of MARK RUTHERFORD.

## The Traditions of the Masai.<sup>1</sup>

BY FRITZ HOMMEL, PH.D., PROFESSOR OF SEMITIC LANGUAGES IN THE UNIVERSITY OF MUNICH.

### I.

THE statements of the late Captain Merker, which caused such a sensation at the time, about the legends of the Masai, which are so remarkably similar to the early history of the Hebrews, are capable of arousing the most widespread interest even at the present day. The question has not yet been settled whether these legends are really traditions preserved for thousands of years from the original Arabian home of the Masai, or whether Christian (or even Jewish) influence must be admitted. It is well known that Merker himself was firmly convinced of the absolute impossibility of the latter hypothesis; and if such an influence did take place—which is extremely unlikely, for the reasons which I shall point out below—it must have happened at any rate in earlier times, when the Masai still dwelt in the north in the neighbourhood of Abyssinia; but this, again, is open to grave doubts.

In the first place, it is quite out of the question that Merker, whose trustworthiness is beyond all doubt, had been imposed upon. As a matter of fact, it was only after long acquaintance with the Masai of his province that he won the confidence of those old Masai men who at last communicated to him the traditions, as a rule, anxiously guarded from strangers. Our Bavarian fellow-countryman, Deeg, who is a distinguished authority on the Masai, and authorities on Africa like Schillings and Dr. Ludwig Sander, are also perfectly con-

vinced that Christian influence through the missionaries is clearly impossible, since these worked there for only a comparatively short time, and the proud and warlike Masai were still very unresponsive to their exertions. When the English missionary to the Masai, Albert R. Steggall, who was active among them from 1889 to 1905, says (THE EXPOSITORY TIMES, June 1906, xvii. p. 429) that Mr. A. C. Hollis, the eminent authority on the Masai of English East Africa, told him of a Masai boy in his employ, 'that the Masai from whom Captain Merker got much of his information was for some years, during the Masai Famine, connected with a Roman Catholic Mission in the neighbourhood, as indeed were many others, besides those who came under instruction in the Church Missionary Society's station in Taveta,' I can apply that, as Merker himself told me, only to a Masai man from whom he got other information; for naturally he had quite different informants for the many inquiries on which his ethnological work is founded (morals, customs, names, etc.). And Hollis's protest,<sup>2</sup> that, as he (Hollis) had also associated for years with the Masai of his district, he should also have come on the track of such traditions, is only an *argumentum e silentio*. Either the Southern Masai (in German East Africa), among whom Merker worked, are more faithful

<sup>1</sup> In connexion with the 2nd ed. of Moritz Merker, *Die Masai*, which has just appeared (Berlin: Dietrich Reimer, 1910). The present article is taken from pp. xiii-xxii of the preface (with a few additions made specially for THE EXPOSITORY TIMES).

<sup>2</sup> In a personal communication from the investigator, for whom I have a great respect, and whose acquaintance I had the pleasure of making at Oxford in 1908 (at the Congress for the History of Religions). In the year 1907, I also had the opportunity of meeting the late Captain Merker personally, after having previously corresponded with him—which was of extremely great value to me in connexion with the much-disputed Masai question.



guardians of these ancient treasures—which is not impossible—or Merker was more fortunate in gaining their confidence on this point also than Hollis, who had not got at the right people just then. In the preface to the first edition, Merker certainly makes special mention of the fact that it was not until during the fifth year after he started his work that he came across those traditions from primitive times, which do not as a rule live in the mouths of the people but are hereditary in certain families, and then are invariably to be found only among a few old men; and Merker took a year and a half to make a thorough examination of what he has given in his fourth chapter. Besides, even according to Hollis (cf. C. Eliot's introduction to A. C. Hollis, *The Masai: Their Language and Folklore*, p. xix), the monotheism of the Masai and their imageless worship of God ('they have definite prayers and they petition the deity more frequently and fervently than the surrounding tribes are known to do') are beyond doubt; and, on the whole, a comparison between the book of Hollis, which appeared shortly after Merker's book, and Merker's *Masai* is the best defence of the trustworthiness of Merker's ethnological as well as his linguistic observations.

Another eminent African investigator, the celebrated linguist, Carl Meinhof of Berlin (now Hamburg), has attacked, in the first place—for linguist reasons—Merker's description of the Masai as a 'Semitic race,' and, in the second place, the hypothesis that their original home was Arabia.<sup>1</sup> But the opinion of the Arabist Schwally of Giessen about the Masai traditions (*Archiv. für Rel.-Gesch.*, 1906, ix. p. 505), that in them 'features of Semitic origin are well grafted on to African' (but 'when and in what circumstances it is difficult to say') is true also of the language, as I was able to ascertain from an exhaustive study of Hollis's book. Unmistakable survivals make it clear that the Masai must at one time have been Semites, and, what is more, Arabian Semites. This will be briefly discussed in the following paragraphs.

Their own tradition is not the only evidence that they came from the north; that fact is confirmed by a comparison between some of their numerals and those of the Cushite languages (especially Somali and Galla) and of Nuba. Cf. the following list, to which I have added, from Hollis's

new book,<sup>2</sup> the numerals of the Nandi—a race closely akin to the Masai:

	Nuba	Galla	Somali	Masai	Nandi	
1	<i>wēr</i>	toko	kau	obo	...	1
2	owu, <i>ora</i>	lama	laba	are	aeng	2
4	kemso	afur	afar	ongwan	angwan	4
6	gorjo	dya	leh	ille	lo	6
7	kolloda	torb	tadoba	...	tessab	7
8	iduwō	zadet	sidet	isyet	sisi	8
9	oskoda	zagat	sagal	anderoit, sal	sokol	9
10	dimenu	...	toban	tomon	taman	10
20	aro	digetam	iubatun	tigitam	tiptem	20
30	...	zodoma	sudun	osom	sosom	30
40	...	afurtam	artam	artam	artam	40
50	...	...	kuntun	onom	konom	50
100	imil	...	boghol	ip	pokol	60 100

In its purely Semitic syntax, too, the Masai language is closely related to Galla and Somali, while in this respect the rest of the Cushite languages (cf. on this point my *Grundriss der Geogr. und Gesch. des alten Orients*, p. 154 f.) show far more Nuba influence. And the purely Semitic basis of the so-called 'imperfect scheme' may still be plainly shown to underlie the whole Masai conjugation; cf. the following:

1. sing. *a-suj*, I follow. pl. *ki-suj*, we follow.
2. sing. *i-suj*, thou followest. pl. *i-suju-suju*, you follow.
3. sing. *e-suj*, he follows. pl. *e-suj*, they follow.

Here, corresponding to a letter-change to be observed also in Masai, *i* is the weakened form of *ti*, and *ki* has arisen from *ni*,<sup>3</sup> so that we must assume as the earliest forms:

1. sing. *a-suj*; cf. Somali *agan*, I know.
2. sing. *ti-suj*; ,, ,, *ta-qan*, thou knowest.
3. sing. *ye-suj*; ,, ,, *ya-qan*, he knows.
1. pl. *ni-suj*; ,, ,, *na-qan*, we know.
2. pl. *ti-sujū*; ,, ,, *ta-qanen*, you know.
3. pl. *ye-sujū*; ,, ,, *ya-qanen*, they know.

This is exactly the Semitic conjugation scheme (e.g. Arab. *a-kun*, *ta-kun*, *ya-kun*; pl. *nakun*, *takūnū*,

<sup>2</sup> A. C. Hollis, *The Nandi: Their Language and Folklore*, with Introduction by C. Eliot. (Oxford: Clarendon Press.) 1909, xl. 328 pp.

<sup>3</sup> Cf. *ki-suj*, 'thou followest me,' from *ni-suj*, or (Hollis, *Masai*, p. 73) the change of the affixes *-ki* and *-ni*, or (p. 61) *tu-suja-ki*, 'follow me' (from *tu-suja-ni*), or (p. 56) *amelok*, but perf. *ata-melono*, or (p. 36) *oti klein*, fem. *kiti* (in contrast with *ado*, 'high,' fem. *nado*); and also *i* from *ti* (Hollis, p. 15), *naito*, 'the girl,' for *na-tito*, or (p. 58) *a-ikena*, 'I counted it,' for *a-t-ikena*, or (p. 61) *i-suja*, 'wash him,' for *ti-isuja*.

<sup>1</sup> Cf. his review in *Zeitschr. f. Ethnol.*, 1904, xxxvi. pp. 735-744.



*yakūnū*), transferred from Arabia to the Cushite languages. Besides, in spite of the fact that the Masai vocabulary and much of its grammar is so very Africanized, it shows many traces which clearly point to an original Arabian home. Among these I count the conjunctions *o*, 'and' (from *wa*), and the consecutive *pe*, 'and,' 'so that' (Hollis, p. 100), which is exactly the difference so characteristic of Arabic between *wa* and *fa*; the remains of the formation of individual names by the ending *-a* (*il-akir*, 'stars,' *ol-akira*, 'a particular star' [Hollis, p. xxi]); the double function of the particle *ma* ('not' as well as 'that,' as in Somali; cf. Arab. *ma*, 'not' and 'that which'); and separate characteristic words which can hardly be later loan-words, but must be looked upon as ancient remains, such as *ramesa*, 'night' (Arab. *rāmis*, 'night-bird,' *rams*, 'grave'), *sararua*, 'navel' (Arab. *surra*), *sero*, 'forest' (Arab. *sarw*, 'wood-mountain,' originally 'cypress-forest'), *kunoni*, 'smith' (Arab. *kain*), *remet*, 'spear' (Arab. *rumh*), *moruo*, 'older man,' 'husband' (Arab. *maru*), *ure*, 'to fear' (Arab. *wara'a*); 'sun' and 'day' fem. ('night' and 'moon,' on the contrary, masc.); cf. also Arab. *šams*, 'sun' fem., and the phrase *al-lail wa 'n-nahâr*,<sup>1</sup> 'night and day,' alongside of *al-yaum wa 'l-laila*. Some plural forms in Masai point distinctly to the South Arabian Mahra language (therefore the dialect of the incense-country), from which the so-called Ethiopian language originates, e.g. *ing-aitin* from *eng-ai*, *il-apaïtin* from *ol-apa*, etc. (Hollis, p. 25); cf. in Mahra *ebelüten* (from *aybel*, 'flint'), *haidenten* (from *haiden*, 'ear'); similarly Ethiopic *enta* (fem.), 'which,' and Masai *enna*, fem. of *elle*, and also the feminine article *en* (in contrast with masc. *ol*). According to Hollis (p. 275), the Pleiades (*gokwa*; cf. S. Arab. *kôkabân*) with the Masai consist of six stars only,<sup>2</sup> as in the

<sup>1</sup> *Nahâr* is an old feminine form (afterwards no longer recognized as such) of the word *fa'âl* from *nûr*, 'light'; *lail* is the masc. of *laila* (older form *lailat*) with the same meaning, 'night.'

<sup>2</sup> It should also be observed that, as with the Babylonians, besides *kakkabu*, 'star' (Arab. *kaukab*), there was an older *kakkabu* (P.N. *Bel-kapkapî*, var. *Igur-kakkabu*, locating Enlil or Ekur = Bel in the north pole, certainly referred to the polar star, so also the Masai possessed, besides *gokwa* = *kau-*

pictorial representations of South Arabian epitaphs

\*\*\* (different from the seven circles of the Babylonian Nergal-symbol  $\bigcirc \bigcirc \bigcirc \bigcirc$ ; cf. Zec 3<sup>9</sup> and 4<sup>10</sup>, the seven eyes of Jahweh); the name of the holder of the religious tradition of the Masai, *el-kiboron*, coincides in a remarkable way with the word for 'priest,' *kabir*, in the old Minæan inscriptions of Yemen.<sup>3</sup> The peculiarly European word *dengel*, 'maiden' (originally, of course, 'young wife'), is the same as the Masai *en-dangile*, 'young wife' (after circumcision); 'tongs,' *el-garamet*, is the Arab. *el-kullâbat*, 'cow-bell,' *eng-gurugur*, the Arab. *al-gulgul*, and *en-abere*, 'spear,' perhaps Arab. *el-ibra*, 'needle.' The name of the species of climbing-plant, *mogongora*, from which the Masai get a fragrant wood for sacred purposes (Merker, p. 20, and cf. p. 150, *ol-magirigirieni*, a vanilla-smelling perfume), very forcibly recalls the S. Arab. name for 'incense,' *mugr*; for, as a rule, the repetition of the second half of a word, of which the Masai are so fond (e.g. *gadardar*, name of a tree, *airašaraš*, 'a shrub'), is just as much a peculiarity of Ethiopic, where it is used especially for the formation of names of colours (*warakrik*, 'gold-green' = Heb. *yerakrak*, *hamalmîl*, 'green,' but also *dabarbir*, 'ridge-like' = hill, and the Tigr. plant-names *gondefdase*, *endufdus*, *amferfaro*, and *handugdug*). These are all sure traces which completely justify Merker's designation of the Masai as originally a Semitic, and more specifically an Arabic, race.

*kabû(n)* = Pleiades, another word *kopekob* meaning 'north.' It is known for certain that *kaukab*, 'star,' goes back to the older *kakkab*, and it is proved directly by the Mahra form *kibekib*, *kibkob* (D. H. Müller, *Die Mehri- und Sogotri-sprache*, iii. 46). These two Masai words (for 'Pleiades' and 'north pole star') point to very ancient Babylonian-East-Arabian influence.

<sup>3</sup> There is also a Masai custom, according to which, when a Masai is inside a hut with a woman, he sticks his spear in front of it, so that no other man may enter (Merker, pp. 84 and 120), which agrees remarkably with the similar custom related by Strabo (bk. xvi.) of the Southern Arabs (only 'staff' here instead of 'spear'). And the fact that the 'speaker' is at the head of the warriors recalls South Arabia (cf. *kail*, 'chief,' properly 'speaker,' and *saiyid*, 'lord,' probably possesses the same etymology; cf. Syriac *sewâd*, 'speech').



# The Great Text Commentary.

## THE GREAT TEXTS OF REVELATION.

REVELATION XXII. 3, 4.

'And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads.'

THERE is a striking contrast, says Anderson Scott,<sup>1</sup> between the Christian anticipation of heaven as here portrayed and the non-Christian pictures of Paradise. And this is true not only of the pictures painted by the fancy of the Greeks, or by the ingenuity of Muhammad, but also of those which would be most familiar to St. John, the pictures of Paradise which are found in the later Jewish literature. Without being sensual in the evil significance of the word, as are some of the other extra-Biblical anticipations, those of the Jewish Apocalypses are largely, if not mainly, sensuous; that is to say, they delight to represent the righteous as enjoying in Paradise the pleasures of physical life which may have been denied to them on earth. In contrast with this, in the Apocalypse of St. John, while the judgments are depicted in terms of events which had actually occurred in history, or which do occur in human experience, the description of the joys and glories of the redeemed is remarkable by the *omission* of nearly everything corresponding to the experience of enjoyment on earth. The features of the heavenly condition are either negative (no more sea, no more night, no more death, no more curse), or spiritual and religious (the tabernacle of God is with men, His name shall be on their foreheads).

In our text we have the New City characterized both negatively and positively—negatively in the absence of any curse, positively in the presence of the throne of God and the occupation of His servants.

We find that in the Old Testament Cain is a natural foil to the saints mentioned in the text. 'There shall be no curse any more,' says John. Of Cain it is said, 'Cursed art thou from the ground' (Gn 4<sup>11</sup>). In the text there is stability of the saints in the city of God; Cain is a fugitive and a wanderer in the earth. Once more, it is written, 'His servants shall do him service.' To Cain even the service

of the earth will be unfruitful. The saints in the New Jerusalem are to see the face of God; Cain says of himself, 'From thy face shall I be hid.' Lastly, God's name is to be on the foreheads of the inhabitants of the city with the foundations. On Cain's forehead is a sign that he is an outcast. The toilers of the city rejoice and labour in the presence of God always; Cain must go out from the presence of the Lord.

### I.

#### THE CURSE.

St. John uses an unusual word (*κατάθεμα*) for 'curse,' a word which occurs nowhere else in Biblical Greek, although the verb formed from it is found in Mt 26<sup>74</sup>. Swete thinks it is somewhat stronger than the ordinary word *anathema*—an execration, and not simply a ban. 'No execrated or execrable person or thing shall be found in the Holy City.' The sentence would then be equivalent to, and practically a repetition of, Rev 21<sup>27</sup>, 'And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie.'

Macdougall, in his book on *The Fields of France*, tells how the game preserves become annually impracticable for the chase owing to the presence of sweet flowers. Every May a beautiful fault frustrates the sport, for, thick as grass, the lily of the valley springs in all the brakes and shady places. The scent of the game will not lie across these miles of blossom. The hunters are in despair, and the deer, still deafened with the winter's yelp of the hounds, beholds himself at last befriended by an ally more invincible than water or forest oak, by the sweet and innumerable white lilies that every May-time send the huntsmen home. Feeding among the perfumed flowers the gazelle exults in delight and safety. Even so among the sweet flowers of the heavenly paradise no danger can come to the redeemed. 'There shall be no curse any more.'

But it is possible to take the words as expressing negatively the condition of the redeemed. To the citizens of the City of God there will be no curse any more, because—

1. There will be no indwelling sin. The flesh will no longer lust against the spirit (Gal 5<sup>27</sup>). When we would do good (Ro 7<sup>21</sup>), good and not evil will be present with us.

2. There will be no temptation. At least there will be no temptation for which a way of escape will be not only provided but also made use of.

<sup>1</sup> *The Book of the Revelation*, 306.



That old serpent the devil, the occasion of the great temptation, will be absent. And however there may be opportunity for the exercise of the will, the will of man will delight to do the will of God.

3. There will be none of the results of sin—no sorrow, no suffering, no disease, no death. All these are of the former things which now have passed away.

Lord Jesus, be our Guide;  
O lead us safely on,  
Till night and grief and sin and death  
Are past, and heaven is won.

## II.

### THE THRONE OF GOD AND OF THE LAMB.

1. *The throne of God.* The throne of God indicates the supremacy of God. The expression occurs in the Apocalypse thirty-six times. And God's supremacy will not only be actual as it is now, but universally recognized as it is not now. At present His reign is largely a reign of suspension, of waiting, of patience. This is true, as regards both those that oppose, and those that serve Him. He does not put forth all His power to deliver His servants, nor to restrain and punish His enemies. Hence much of the mystery and seeming contradiction of life. But there is a mercy in the mystery. If He does not crush and destroy His enemies, it is that He is 'not willing that any should perish' (2 P 3<sup>9</sup>); and if He does not immediately deliver His servants from all the seeming evil of life, it is because they need the discipline of pain and conflict, that they may be truly fitted for the perfect life. But to that life He will surely lead them; and even here we see a progress towards that consummation, as regards both the subdual of evil and the deliverance and victory of the good.

Many people more or less consciously recoil from the assertion of a claim so imperative as is necessarily involved in such a conception of the Supreme. Some actually reject religion on this account: they think, or speak as if they thought, that their independence would be compromised, their dignity insulted, by the recognition of a Sovereign in heaven, no less than by subjection to a master on earth; perhaps they go so far as to say that the very notion of a God claiming to have dominion over man's whole being is an invention of the governing orders, a piece of the machinery devised by their class-selfishness for the obvious purpose of 'keeping the people down.' Others, who cannot dispense with religion altogether, endeavour, as far as possible, to

keep the idea of Divine Sovereignty in the background. Perhaps they may in part be under the influence of a recoil from one-sided and repellent views of that Sovereignty, which were a stumbling-block to believers in the Divine moral perfection. But the reaction must be worse than extravagant which leads men to emphasize 'the Fatherhood of God' by detaching from it, in effect, the idea of paternal authority; as if there were no significance in the words of the last prophet, 'If I be a Father, where is Mine honour? and if I be a Master, where is My fear?'<sup>1</sup>

2. *The throne of the Lamb.* That is to say, the supremacy of God will be a supremacy of love. We can hardly mistake the connotation of qualities belonging to this name—'the Lamb.' John the Baptist used it, when he bore witness to Jesus, saying, as the young spring lambs were sporting in the fields around, the very symbols of innocence, patience, and gentleness, 'See, that is God's Lamb!' And was not this the character of Christ, as He was here among men? But the use of the expression has also a reference to the wonderful and precious incarnation of the Son of God. The people of God are familiarly known, in the Old and New Testaments alike, as God's flock; and how significant, then, that the Shepherd of the sheep should be spoken of as a Lamb—a Lamb of the flock of God—one of themselves, sharing their nature, and living their life! This comes out in that beautiful foretelling of the life of the heavenly ones, in which we read that 'the Lamb which is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life' (Rev 7<sup>17</sup>).

We know where John got that title for Christ—'the Lamb.' It is almost peculiar to himself. We catch the note in Isaiah; we hear the name in an Epistle of Peter, and in the Acts of the Apostles as a quotation from the evangelical prophet. But with John it is a most familiar term. John the best beloved of all the disciples of Jesus, loves this sweet symbol, and delights to speak of his Lord as 'the Lamb.' This John had been a disciple of that other John, the Baptist, whose chief and choicest sermon, which lingered most in his mind and memory, was couched in words like these—'Behold the Lamb of God, which taketh away the sin of the world.' John the Baptist struck a note which vibrated throughout the whole life of John the Divine. In Patmos John recalls his early impressions, for old men delight in the scenes and sayings of their youth.

<sup>1</sup> W. Bright, *Morality in Doctrine*, 131.



The power thus conferred upon Him, the Lamb not only possesses by right and title, but He exercises it in deed and in truth. 'All power,' said our risen Redeemer, 'is given unto me in heaven and in earth.' He rules now with unlimited sway: and the sceptre of His kingdom is a right sceptre. As Joseph was exalted in Egypt, and Pharaoh said, See, I have set thee over all the land; and the people cried before him, Bow the knee; and he made him ruler over all the land of Egypt: even so we read of Jesus, God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

In one of the suburbs we met a shepherd and a flock of sheep. The shepherd had got a sheep upon his shoulders, its fore feet were held under his chin by his left hand, and his right grasped his staff. While his collie dog was driving the sheep aside to let our carriage pass, I entered into conversation with the shepherd, and said, 'That's a heavy load you've got there.' He answered, 'Oh! it's not so heavy when you're used to it.' I asked, 'What's the matter with the sheep?' 'It's lame, sir.' 'How far are you from home?' I asked again. 'About four miles, sir,' 'And will you have to carry it the whole way?' Looking at me with some degree of contempt for my ignorance, he said, 'He'd never get home if I didn't.'

3. *The throne of God and of the Lamb.* There is only one throne, God and the Lamb are not divided. The Lamb is God, and the interests of God and the Lamb are one. The one kingdom of God, even the Father, is identical with the kingdom of our Lord and Saviour Jesus Christ. Jesus Christ is upon the throne reigning there, clothed bodily with all the power of the Godhead. The Lamb is on the throne. Co-equal and co-eternal with the Father, very God He is, very God He always was. We do not forget the glory which He had with the Father or ever the world was, but it is as God-man Mediator that He is now, in His complex person, invested with heavenly honours.

The throne of God is the throne of an absolute monarch who doeth as He wills among the armies of heaven, and among the inhabitants of this lower world. From that throne the proclamation comes like a peal of thunder, 'The Lord reigneth; let the people tremble.' God's throne of sovereignty is not a throne of arbitrary power, for the Lord is perfect and holy, and His will is just and right. In acting according to the purpose of His own will, He abounds towards us in all wisdom and goodness. The

sternness of law is linked with the sweetness of love; because while the throne of heaven is the throne of God, it is still the throne of the Lamb. I fear that I fail to find the words that will express my thoughts; but this empire of God and the Lamb endears itself to our hearts. There is about it a kingly kindness, and a majestic mercy most charming to the mind. Do any ask, What throne is that? To whom does it belong? We answer, It is the throne of the great and glorious God, and it is the throne of the lowly lovely Lamb. The glorious Lord is gentle as a child; the Lamb is lordly as a lion. Referring to the Book sealed with seven seals, described in the fifth chapter, St. Bernard said, 'John heard of a lion and saw a lamb; the lamb opened the book and appeared a lion.' But, behold here it is, 'the throne of God and of the Lamb.' Put off thy shoes from off thy feet, O seer; the place whereon thou standest is holy ground, for God is here. Come, little children, there is charm enough to entice you; for the Lamb is here. It is the throne of God, therefore fall down before it with awe and self-abasement; but it is the throne of the Lamb, therefore you may stand up before it without fear.<sup>1</sup>

### III.

#### HIS SERVANTS.

This is the third part of our text. First, we are assured that nothing cursed or having power to curse shall be there. Next, we are told that power and love shall be enthroned in the city. Then our eyes are directed to those who submit to this power, doing the commandments of God, the sum of which is always 'Thou shalt love.' They are called His servants, or rather His slaves; and three statements are made about them:

1. They shall do Him service. That is their occupation.
2. They shall see His face. That is their privilege.
3. His name shall be on their foreheads. That is the mark of their ownership.

Or if we wish to assist the memory, we might say that we have here Service, Satisfaction, and Sanctification.

#### I. HIS SERVANTS SHALL DO HIM SERVICE.

1. The two expressions for 'servant' and 'serve' are not related to one another in the Greek, as they are in the English, but are two quite independent words; the former meaning literally 'a slave,' and the latter being exclusively confined in Scripture to one kind of service. It would

<sup>1</sup> C. H. Spurgeon, *Metropolitan Tabernacle Pulpit*, No. 1576, p. 20.



never be employed for any service that a man did for a man; it is exclusively a religious word, and means only the service that men do for God, whether in specific acts of so-called worship or in the wider worship of daily life.

The Gospel reveals a new and special ground for the obligation of God's service; He has acquired a supernatural right over us in virtue of the fact of our redemption. If we have been bought, in the Scriptural imagery, at no less a price than the blood of God's own Son, it follows that 'we are not our own': we cannot be 'without law to God,' we must be 'under law to Christ.' Two phrases are employed in the New Testament in order to impress this thought upon us. In some passages a word is used which originally represented the condition of a hired servant, as when St. Paul speaks of the God whose he is and whom he 'serves,' or when he professes that he 'serves God in his spirit' or 'in a pure conscience';—or when the Epistle to the Hebrews describes the Christian conscience as 'cleansed by the blood of Christ, from dead works, to serve the living God' (λατρεύω, Ac 27<sup>23</sup>, Ro 1<sup>9</sup>, 2 Ti 1<sup>3</sup>, He 9<sup>14</sup>). But as if this term were not strong enough to stand alone, the relation between a bondservant or slave, and a master whose rights over him were absolute,—a relation which Christianity was to undermine, but which for the time was suffered to exist,—is utilised, so to speak, for the purpose of enforcing this great lesson. Four times does St. Paul, himself the Apostle, as he is called, of spiritual freedom, adopt the title of 'a slave of God' or of 'Christ': a title used also by St. Peter, by St. John, by St. James, and by St. Jude (δοῦλος, Ro 1<sup>1</sup>, Gal 1<sup>10</sup>, Ph 1<sup>1</sup>, Tit 1<sup>1</sup>, 2 P 1<sup>1</sup>, Rev 1<sup>1</sup>, Ja 1<sup>1</sup>, Jude 1<sup>1</sup>). We find St. Paul exhorting Christian slaves to carry into their whole routine of obedience to earthly lords the sense of duty to 'the Lord Christ,' and pressing upon earthly lords, in turn, the fact too that they are subject to the self-same Lord in heaven. We are still bondservants, he says, though [not in the old sense of Jewish legalism: our members must be presented as 'slaves to righteousness'; to be 'made free from sin' is to become, in a fuller sense, 'enslaved to God'.<sup>1</sup>

Given the idea of a living God, the conviction that we are bound to serve Him follows; and Scripture does but emphasize the conclusion which natural reason forces upon all serious Theists. 'I am thy servant' is the burden of all that intercourse between the human soul and its God which pervades and vitalizes the Psalter: and the prophet's language about 'the Lord's Servant' passes beyond an 'idealized Israel' to its fulfilment in the obedience completed on the Cross. And although the gospel is a 'law of liberty,' yet no delusive spirit from the pit ever uttered a deeper falsehood than that which could sound liberty with licence, or deny that moral

law is involved in the relations between men and a moral God.

It is no unfit time just now to invigorate our remembrance of that truth. Even within the most living circles of the Christian Church, just now *the sense of duty* surely is not at its strongest. Life, and energy, and holy hope and gladness,—in many quarters these are indeed on the increase, not on the wane. But the will to do a divine Master's will—not our liking, but His bidding; the sober strength of Christian character; the weight and fixity of principle; the jealousy that conscience is kept void of offence in the plain duties of the common day,—this is not a thing so often to be found. Nevertheless, this thing is an essential in the seed sown here which is to issue in the life of heaven. 'For it is written that *His servants* there shall serve Him still.'

Take just one noble and beautiful instance of the combination of obedience and love, of service and joyfulness, in Polycarp who had apparently been consecrated to the episcopate by St. John, and who, when invited to save his life by uttering some form of renunciation of Christ, answered, 'Eighty-six years have I been His servant, and He has done me no wrong: how, then, can I revile my King who saved me.'<sup>2</sup>

A company of monks, centuries ago, having read together the Book of Revelation, fell to discussing the relative attractiveness of the promises contained in it. One pointed to, 'God shall wipe away all tears' as the best of them all. Another selected, 'To him that overcometh will I grant to sit with me in my throne.' But the third, who was Thomas à Kempis, claimed as the most glorious of all, 'His servants shall serve him.'

## 2. What are the characteristics of their service?

(1) *Continuity*. Death is not an end of the activities and energies which have been consecrated to God. It is not the great breaking off it seems to those who stand around and see its work, but the setting free of old powers for new developments. If one looks back it seems the end of a career; if forward, it seems a career's beginning: in reality it is neither, but an incident of continuous life. Those qualities which we recognize to inhere particularly in the soul or spirit of man attend him to the world beyond. 'He that has been righteous, shall be righteous still; he that has been holy, shall be holy still.' And so with other qualities of man's inmost nature—love, justice, generosity—whatever he has had here, wherewith he can claim or offer to

<sup>1</sup> W. Bright, *Morality in Doctrine*, 134.

<sup>2</sup> W. Bright, *ibid.* 137.



serve God, remains part of his personality, and finds its function in the life to come.

(2) *Rest*. Some people suppose that this life of service is only for the earth, and that it will be no longer required when we pass into the other life. Heaven is thought of by many as a place of absolute rest, where the inhabitants will have nothing more to do for ever. Indeed, in one of the beatitudes of the Book of Revelation we are told of the blessed dead that when they die in the Lord they rest from their labours. But the word 'labours' here does not mean things we do in love for our Master. It has in it the idea of painful toils, cares, anxieties, sufferings.

The deepest rest and the highest activity coincide. They do so in God who 'worketh hitherto' in undisturbed tranquillity; they may do so in us. The wheel that goes round in swiftest rotation seems to be standing still. Work at its intensest, which is pleasurable work, and level to the capacity of the doer, is the truest form of rest. In vacuity there are stings and torment; it is only in joyous activity which is not pushed to the extent of strain and unwelcome effort that the true rest of man is to be found. And the two verses in this Book of Revelation about this matter, which look at first sight to be opposed to each other, are like the two sides of a sphere, which unite and make the perfect whole. 'They rest from their labours.' 'They rest *not*, day nor night.'

(3) *Altruism*. Heaven's service must be service for other people. The law for heaven can surely not be more selfish than the law for earth, and that is, 'Whosoever of you will be the chiefest, shall be servant of all.' The law for the perfect man can surely not be different from the law for the Master, and the law for Him is, 'Even Christ pleased not himself.' The perfection of the child can surely not be different from the perfection of the Father, and the perfection of the Father is: 'He maketh his sun to "shine," and his blessings to come—on the unthankful and on the good.' So then the highest service for man is the service of others;—how, where, or whom, we cannot tell. We too may be 'ministering spirits, sent forth to minister' (He 1<sup>14</sup>), but at all events not on ourselves can our activities centre; and not in self-culture can be the highest form of our service to God.

We often see the words 'Divine service will be conducted' at such an hour, by such and such a minister. And without detracting from the special status of the ministerial office, or the sanctity of the service of praise and prayer, when truly rendered to the King of Glory, we may still, with enlightened hearts, widen the scope of the phrase, and say, 'Divine service will be conducted' in this and that home, by the Christian serving-maid or the mother who lights the fire and prepares the breakfast, as the incarnate Minister did by the lake-side so sacredly. 'Divine service will be conducted' in this and that workshop, by such and such a carpenter, even as it was performed so sacredly at Nazareth. Or in this office and on that wharf, in this warehouse or behind that counter, in yonder palace in the great city, in this tiny cottage along the country lane, will divine service be conducted daily for the King of Glory, with vibrating thoughts of harmonious love for organ, and the seraphim, who cry, 'Holy, holy, holy, is the Lord of Hosts,' for choir.<sup>1</sup>

## II. THEY SHALL SEE HIS FACE.

1. *They shall see*. In order that we may see there must be manifestation on the part of God, and there must be vision on the part of man.

(1) God has made four successive manifestations of Himself, of which this is the last and the highest. There is, first, the manifestation of God in His Word. In Ps 119<sup>130</sup> a parallel is drawn between the sun shining upon and lighting the material world, and God shining upon and enlightening the spiritual world by the illumination of His Word: 'The entrance of thy words giveth light.' There is, secondly, the manifestation of God in the incarnation of the Son. 'We beheld his glory,' says St. John. We beheld His glory is the testimony of every one to whom Christ manifests Himself as He does not unto the world. There is, thirdly, the manifestation of God in the gift of the Spirit. 'The love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us.' There is, fourthly, the manifestation in fulness when, with unveiled face, the redeemed see God and the Lamb sitting upon the throne. To Moses God said, 'Thou canst not see my face and live.' But to His disciples Jesus said, 'Blessed are the pure in heart, for they shall see God.' Now, however, we see through a glass darkly, but then face to face. Happy he who shall—

Gaze one moment on the Face, whose beauty  
Wakes the world's great hymn;  
Feel it one unutterable moment  
Bent in love o'er him;

<sup>1</sup> W. A. Cornaby, *In Touch with Reality*, 190.



In that look feel heaven, earth, men, and  
angels,  
Distant grow and dim;  
In that look feel heaven, earth, men, and  
angels,  
Nearer grow through Him.<sup>1</sup>

(2) Man obtains three visions, of which this, again, is the last and the highest. First, he has the vision of *Righteousness*. Righteousness includes all those attributes which make up the idea of the Supreme Ruler of the universe—perfect justice, perfect truth, perfect purity, perfect moral harmony in all its aspects. It is related of Bishop Butler that in his last moments he expressed it as ‘an awful thing to appear before the Moral Governor of the world.’<sup>2</sup> It is in moments of awe, when we commune with our own hearts and are still, that we have this vision. But the vision of Righteousness is succeeded by the vision of *Grace*. When Butler in his dying moments had expressed his awe at appearing face to face before the Moral Governor of the world, his chaplain, we are told, spoke to him of ‘the blood which cleanseth from all sin.’ ‘Ah, this is comfortable,’ he replied; and with these words on his lips he gave up his soul to God. He only, says Lightfoot, who has learned to feel the awe, will be taught to know the Grace. Then the vision of grace melts into the vision of *Glory*. This is the final stage in our progress. Not with transient gleam of radiance, as on the law-giver of old, shall the light be reflected from us; but, resting upon us with its own ineffable glory, the awful effluence—

Shall flood our being round, and take our lives  
Into itself.

Oh, think! to step ashore, and that shore heaven;  
To clasp a hand outstretched, and that God’s hand;  
To breathe new air, and that celestial air;  
To feel refreshed and know it—immortality.  
Oh, think! to pass from storm and stress  
To one unbroken calm;  
To wake and find it glory.

2. *His face*. Who’s face? I, for my part, says Dr. Maclaren, do not believe that any conceivable extension of creatural faculties, or any conceivable hallowing of creatural natures, can make the creature able to gaze upon God. I know that it is often said that the joy of the future life for men is what the theologians call ‘the beatific vision,’

<sup>1</sup> Mrs. Rundle Charles, *Songs Old and New*, 59.  
<sup>2</sup> Lett, *Memoirs of Bishop Butler*, 225.

in which there shall be direct sight of God, using that word in its highest meaning, as applied to the perceptions of the spirit, and not of the sense. But I do not think the Bible teaches us that. It does teach us, ‘We shall be like Him, for we shall see Him as He is.’ But who is the ‘Him’? Jesus Christ. And, in my belief, Jesus Christ will, to all eternity, be the medium of manifesting God, and there will remain, to all eternity, the incapacity which clogs creatures in time—No man hath seen God at any time, nor *can* see Him.

3. There are four striking passages which bring before our notice the face of Jesus. (1) Lk 9<sup>51</sup>, ‘He stedfastly set his face to go to Jerusalem’; (2) Mt 26<sup>39</sup>, ‘He fell on his face and prayed’; (3) Mt 26<sup>67</sup>, ‘Then did they spit in his face’; (4) the present passage. St. John in his loneliness recalled the face of Jesus which had become familiar to him in three years of intimate fellowship. He recalled the face which expressed every variety of emotion that passed over His soul, now expressive of infinite tenderness as He had compassion on the multitude; now expressive of marvellous affection as He blessed the little children; now expressive of wonderful power as He commanded the winds and waves to obey Him; now expressive of truth as He taught His disciples; and now expressive of His divinity as He healed the sick and raised the dead. The beloved disciple had seen the face of Jesus when He walked upon the waves, when He subdued the storm, when He healed those possessed of divers diseases, when He taught the crowds that thronged about Him, when He was transfigured on the Mount, when He instituted the Lord’s Supper, when He bore the cross, when He was crucified, when He gave the Great Commission, and ascended to glory; and now, on the Isle of Patmos, as a lonely exile, John recalled the face of Jesus that he had seen so oft and longed to see it again in its wisdom and love, majesty and power.

4. What was the appearance of His face on earth? Every artist in painting the portrait of Christ depicts Him with the face and figure of one of the nation to which the artist belongs. Thus the German paints Him as a German; the Frenchman as a Frenchman; the Italian as an Italian, and the American as an American. It teaches us the valuable lesson that Christ is the desire of all nations and offers Himself as the Saviour of all men. There were no paintings of the face of Jesus Christ and no description of His appear-



ance left to the world—not a line to tell how the lowly Galilean looked when He walked amongst men. Was it because the disciples had forgotten how He appeared, or was it because they shrank from any material representation of Jesus, or was it because they never thought of Him after seeing Him glorified as the patient sufferer wandering upon the earth, or was the picture and description withheld for fear men would worship the seen, instead of the unseen, or was it because they had His presence with them, which no artist could paint, no pen describe?

It is an inspiration to see the face of a great man. Let it be announced that a King or a President is to appear, and excursions from afar bring thousands of people to the scene of his appearance that they may behold his face. Someone said it was worth crossing the ocean to see the face of Gladstone. When thinking of the departed ones we long to see their faces. We care but little about the texture of their glorified bodies, but we are anxious to see their dear, familiar, loving faces. The thought cheers and sustains us as we travel along the straight and narrow way that leads to eternal life, but there is a thought that is more cheerful, a desire more intense, a hope more elevating, an expectation more delightful—the seeing of our Saviour.

5. *What expression will His face wear then?*

(1) It will wear a look of welcome; 'Come ye blessed of my Father.' (2) It will wear a look of love: 'Who loved me and gave himself for me.' (3) It will wear a look of content, for He shall have seen of the travail of his soul and shall be satisfied.

6. *And seeing His face they also shall be satisfied.* That may seem at first sight but a feeble presentation of the joy and the glories of life in heaven; but it contains, perhaps expresses, them all. To have a craving for love which only God can satisfy, and yet to be content; to have a desire for holiness not less than the holiness of God, and yet to be content; to have the infinite capacities of an eternal spirit set free from the trammels of earth, and yet to be content; to look back and see the meaning of it all; to look forward and know that time and change, grief and sin, are for ever left behind—is not that a heaven, one worth waiting for, one worth living for? 'I shall be satisfied when I awake in thy likeness,' said the Psalmist; and when we ponder his words, we see that human language can express no higher bliss: 'I shall be satisfied.'

Throughout the long Christian ages, this hope of 'the beatific Vision,' of that Sight of the Lord

which makes absolutely blessed, has shone before the eyes of the Church on her pilgrimage, as the ultimate rest and glory. So it must be. Heaven is to be the scene of an endless life. The prospect, apart from the sight of God, would be even terrible; it would more than realize the sorrowful Tithonus—legend of the Greeks, the woe of the being who, asking for immortality, forgot to ask also for immortal youth. Nothing but the Vision can keep the finite creature new and young for ever. But that can; each for himself, all for one another, and for the Lord, the blessed shall be for ever crowned with an unfading, yea, a blossoming life, seeing Him.'

It is told of an ancient sculptor's statue of the goddess of Love, that, if a riband was drawn over its eyes, the face had no charm, but when the riband was removed, it was lit with beauty like a landscape when the morning breaks. And how beautiful the Face of Jesus must have been in the Light of that Surpassing Love which shone through the windows of His soul! Though His visage was so marred more than any man, and His form more than the sons of men, yet He would be the chiefest among ten thousand, altogether lovely.<sup>1</sup>

7. *They shall serve and they shall see.* These two, the life of work and the life of devout communion—the Martha and the Mary of the Christian experience—are antagonistic here below, and it is hard to reconcile their conflicting, fluctuating claims and to know how much to give to the inward life of gazing upon Christ, and how much to the outward life of serving Him. But, says the text, the two shall be blended together. 'His servants shall serve him;' nor in all their activity shall they lose the vision of His face. His servants 'shall see his face'; nor in all the still blessedness of their gaze upon Him shall they slack the diligence of the unwearied hands, or the speed of the willing feet. The Rabbis taught that there were angels who serve, and angels who praise, but the two classes meet in the perfected man, whose service shall be praise, whose praise shall be service.

The words, 'they shall see his face' suggest that this will be the inspiration of the heavenly service. We know what a benediction the face of a loved and honoured human friend is to us as we go out on any hard task or dangerous duty. There are men whose 'God bless you' makes us braver and stronger for days. One said, speaking of a dear and noble friend, 'To meet him in the morning and have his smile brightens all the hours of the day for me.' What will it be in heaven to look into Christ's face of love in the morning and to have His smile!

<sup>1</sup> D. Smith, *The Face of Jesus*, p. 26.



We know not when, we know not where,  
 We know not what that world will be ;  
 But this we know—it will be fair  
 To see.

With heart athirst and thirsty face,  
 We know and know not what shall be :—  
 Christ Jesus brings us of His grace  
 To see.

Christ Jesus brings us of His grace,  
 Beyond all prayers our hope can pray,  
 One day to see Him face to face,—  
 One day.<sup>1</sup>

### III. HIS NAME SHALL BE ON THEIR FOREHEADS.

1. The forehead is in itself an inscription ; it is the mark of Man. For no other creature bears the smooth-domed architrave and *metopon* over the portal of its communication with the world. The birds, with their swiftness and airiness of motion, lack the forehead altogether ; and the beasts, notwithstanding broad and heavy frontlets, designed, as it were, to push and thrust through the jungle or against the foe, have not the arched dome on which a name might be written. When there is the lofty dome of Shakespeare or of Sir Walter Scott, or 'the bar of Michael Angelo,' we estimate the genius which resides and works within by the stately span of the arched building. But even the humblest human brow is far removed from that of the noblest ape ; on the ape's brow nothing can be written, but on the man's is at least written this : that he is a Man. It is this meaning and mark of the forehead which gives the imaginative glory to Milton's figure, when he says that the Star

Flames in the forehead of the morning sky.

I had another conversation last night. The birds have come back again ; and I asked the robins what their idea was, anyhow, of going south every autumn. I had noticed their cessation of singing and their discernment of the weather, and their collection in mute flocks, and finally their sailing in the night on uplifted wing, in an unknown way, to a far distant summer. They were travellers and explorers ; and I told them of Humboldt, who had circumnavigated the globe and dwelt in all the sunny spots of South America and the tropics. I explained to them why he travelled and what knowledge he collected. The only

which I got from my robins was, 'Have you any bread handy that we can eat? As to

travelling, we travel ; but all the rest that you have been telling us of—trees, plants, astronomy, geology, etc.—we would rather have a crumb of bread than to know about these.' It was not my fault that I could not make the robins understand what scientific travelling is ; it was because they were robins, and not men. They were not big enough.<sup>2</sup>

2. Dr. Selwyn notices three stages of thought in the Apocalypse in reference to the forehead. (1) The servants of God are sealed on their foreheads (7<sup>3</sup>). (2) The name of the Lamb upon their foreheads (with no verb at all, 22<sup>4</sup>). (3) His name and His Father's written upon their foreheads (14<sup>1</sup>). After which comes 3<sup>12</sup>, adding 'the name of the city.'<sup>3</sup>

3. What does the name on the forehead signify?

(1) *Ownership*. The face of God seems always to represent the revelation of Him by vision, and His name the revelation of Him by testimony. In our text, those who see His face are represented as bearing His impress, and carrying the sign of ownership upon their foreheads. The forehead is that part of the face expressive of strength. Under the old dispensation a frontlet was worn upon the forehead as well as upon the left arm. The frontlet upon the left arm was tied with a thong that was wound around the arm until it reached the tip of the longest finger. This seemed to indicate that the power of service on the part of the individual was consecrated. The frontlet placed between the eyes on the forehead, on the contrary, was intended to express the fact that the whole intelligence of the man was consecrated to God. Thus John, having already referred to the service rendered, now speaks of the impress of divine ownership which the noblest feature of man shall bear—'His name shall be upon their foreheads.' Yea, further, as the plate upon Aaron's forehead had the words written on it, 'Holy is the Lord,' so shall those who were once God's servants become His temple priests, and, seeing His face, shall also wear upon their foreheads the name of their God, and thus bear silent but eloquent and everlasting witness that they are His.

It is only the *name* that is written on the perfected saint's forehead. Not the 'Holiness unto the Lord,' but just the bare name. What does that mean? Well, it means the same as your writing your name in one of your books does,

<sup>2</sup> H. Ward Beecher in *Christian World Pulpit*, ix. 284.

<sup>3</sup> E. C. Selwyn, *The Christian Prophets*, 189.

<sup>1</sup> Christina G. Rossetti.



or as when a man puts his initials on the back of his oxen, or as the old practice of branding the master's mark upon the slave did. It means absolute ownership.

We think of the brand of slavery, the inscription of the owner's name upon the body of the slave. We recall how the most spiritual and imaginative of the Old Testament prophets had already idealized this immemorial usage to set forth the willing subjection of the surrounding nations to the God of Israel, in the words: 'One shall say, "I am Jehovah's," and another shall call himself by the name of Jacob, and another shall write on his hand, "Jehovah's"' (Is 44<sup>5</sup> margin). And now at last the seer of Patmos, beholding in prospect the final regeneration and renewal of mankind, embraces in a single apocalyptic glance the whole evolution of human society, from the rudest beginnings of barbaric slavery to the joyful services of the new heavens and the new earth, where the servants are still slaves and yet 'kings and priests unto God.'

(2) *Likeness*. But it means more than ownership. The name is the manifested personality, the revealed God, or, as we say in an abstract way, the character of God. That name is to be on the foreheads of His perfected people. How does it come to be there? Read the clause before. 'His servants shall see his face, and his name shall be on their foreheads.' That is to say, the perfected condition is not reached by surrender only, but by assimilation; and that assimilation comes by contemplation. The faces that are turned to Him, and behold Him, are smitten with the light and shine, and those that look upon them see 'as it had been the face of an angel,' as the Sanhedrin saw that of Stephen, when he beheld the Son of Man standing at the right hand of God.

'There are lots o' men in this world, Jemima, and still more women, who grow old before their time working for other people: and I take it that when folks talk o' their wrinkles, the Lord says, "My name shall be on their foreheads"; and when folks talk o' their grey hairs, He says, "They shall walk with Me in white for they are worthy."' <sup>1</sup>

FitzGerald one day went with Tennyson to an art gallery. In it they found a long line of marble busts. Side by side were busts of Dante and Goethe. The poet and his friend studied with interest, and in silence, the two faces. At last FitzGerald broke the silence with a question. He asked Tennyson, 'What is it which is present in Dante's face and absent in Goethe's face?' The poet answered, 'The divine.'

(3) *Holiness or Sanctification*. In a band of gold that encircled the forehead of the high priest of the Jewish temple, there was engraven 'Holiness unto the Lord.' This marked the man who alone might ever enter that holiest room of all, which represented heaven. That real character distinguishes the Son of God, who is the High Priest of the Church over which Christ presides. The like name denotes the like character of His people in heaven. This challenge, as if it said 'Who goes there?' is heard in respect of each and every one who approaches the gates of the New Jerusalem. 'There shall in no wise enter into it anything that defileth.' Defilement is inability to see God. It is as the cataract in the eye. Purity of heart is the lens through which alone God is seen. But 'holiness to the Lord' shall then be a fact for each one of the redeemed. The promise is thus seen fulfilled, at the end of this Book of the Revelation, which is given to God's children in the beginning of it. 'Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my New Name' (Rev 3<sup>12</sup>).

A man once said to me, 'You carry a certificate of health in your face.' He was speaking of physical health. But it struck me at the time, and it strikes me still, that, all unconsciously to himself, he was illustrating by a happy metaphor the meaning of this passage. St. John says that in the New Jerusalem the spiritual health of men will be so good that they will carry a certificate of it in their face, or, as he puts it, on their forehead. The idea, of course, is that their Christian character will show itself in the very front of their lives, that it will be patent to the observation of every man. Now, in the old Jerusalem this cannot always be said of either physical or spiritual health. Many people look delicate who are inwardly strong; they have health, but they do not carry it on their foreheads. In like manner many people look frivolous who are very serious. In a recent book a minister tells us how he had received a letter breathing the intensity of religious emotion from a lady of his congregation whom, to meet in society, he would deem the gayest of the gay, and whom he would believe to be not at all interested in spiritual things. I would say this woman had the name of Christ in her heart, but not on her forehead. In the New Jerusalem, however, St. John declares that there will be no difference between appearance and reality; men and women will look what they are, and be what they look.<sup>2</sup>

<sup>1</sup> Ellen Thorneycroft Fowler in *The Farringdons*.

<sup>2</sup> G. Matheson, *Messages of Hope*, 245.



A little girl reading this phrase, asked her father, 'Who will write it?' The father replied, 'It will write itself, Mabel. Look at your dear grandfather and see how contented and smooth his face is. The name of the Lord is already written on his forehead. When you are angry next time, run and look at yourself in the glass. You will see that your forehead is wrinkled and cross. If you want the name of God on your forehead, you must live a contented and holy life, like your grandfather, in all things doing God's will.'

(a) The secret of true holiness is *unconsciousness of itself*. Unconsciousness of the radiance on the face is part of the splendour; being aware of it would dim the brightness. We know that when any one is conscious of the beauty or the refinement stamped on his face, a great part of the beauty or the refinement is gone. So self-consciousness mars spiritual loveliness. When a man knows that he is humble, he is no longer humble. The name will be visible to all who look upon them, but will be unseen by themselves. That they are Christ's is evident to all, but of this they themselves are unconscious.'

There is a beautiful legend which tells of a saintly man who was greatly beloved of the angels, who had seen much of his godly life on the earth. The angels asked God to give their favourite some new power, some fresh mark of the Divine favour, some new gift or ability, which would make him still more useful. They were told to see the man and ask him what special power he would like to have bestowed upon him. The angels visited him and asked him what gift he would choose. He said he was content and wanted nothing more. They pressed him to name something which God might do for him or give to him. Would he not like power to work miracles? He said No—that was Christ's work. Would he not like power to lead many souls to Christ? He answered No—it was the Holy Spirit's work to lead men to the Saviour. The angels in their eagerness still begged him to name something which they might ask God to grant to him. At last he answered that if he must choose any new power he would like the ability to do a great deal of good among men without even knowing it. So it was granted that from that day his shadow, when it fell behind him where he could not see it, had wondrous healing power, but when it fell before his face where he could see it, it had no such power.<sup>1</sup>

(b) The interest of true holiness is its *unending variety*. The multitude no man can number. But it is no mere mass, no mere aggregated unit. It is a host of faces. Look, the very foreheads are to be seen; each forehead there, as it is here, the seat and the expression of personal character, thought, and will, and affection; no two alike there, any more than here, while all are suffused with the inner oneness of

the family of God. Each happy personality, while one with Him, and in Him one with all, is *itself* for all eternity, sustained by Him unwearied in its blissful identity, and so contributing *itself* that individual radiating point of life and love, to the joy of all.

In this enduring individuality of the glorified may we not trace a deep assurance that they shall always enjoy a deep felicity in *each other*? This indeed shall never be their supreme felicity, but it shall always be a real one. Never shall they find in each other the *spring* of life and love; but consciously, and with *mutual* delight, they shall rejoice together in Him who is the spring. 'His name on their foreheads' shall renew in them for ever a youth of holy companionship; they shall be never weary of each other, because they shall all be for ever those who 'see the face' of their Friend and Lord.

I saw a Saint.—How canst thou tell that he  
Thou sawest was a Saint?—

I saw one like to Christ so luminously

By patient deeds of love, his mortal taint  
Seemed made his groundwork for humility.

And when he marked me downcast utterly

Where foul I sat and faint,  
Then more than ever Christ-like kindled he;  
And welcomed me as I had been a saint,  
Tenderly stooping low to comfort me.

Christ bade him, 'Do thou likewise.' Wherefore he  
Waxed zealous to acquaint

His soul with sin and sorrow, if so be

He might retrieve some latent saint:—

'Lo, I, with the child God hath given to me!'<sup>2</sup>

**Literature.**—H. W. Beecher in *Christian World Pulpit*, ix. 282; J. L. Brandt, *Soul Saving*, 77; W. Bright, *Morality in Doctrine*, 130; W. A. Cornaby, *In Touch with Reality*, 180; D. Davies, *Talks with Men, Women, and Children*, 107; R. F. Horton in *The Christian World*, March 24, 1910; J. B. Lightfoot, *Leaders in the Northern Church*, 161; T. F. Lockyer, *The Inspirations of the Christian Life*, 232; J. F. M'Curdy, *History, Prophecy, and the Monuments*, 49; A. Maclaren, *Expositions of Holy Scripture, Isaiah i.-xlviii.* 30; *The Beatitudes*, 272; *A Year's Ministry*, 1st ser., 125; G. Matheson, *Messages of Hope*, 245; J. R. Miller, *Our New Edens*, 103; H. C. G. Moule, *From Sunday to Sunday*, 296; *Christ is All*, 203; A. C. Price, *Fifty Sermons*, ix. 305; C. A. Scott, *The Book of the Revelation*, 303; D. Smith, *The Face of Jesus*, 36; C. H. Spurgeon, *Metropolitan Tabernacle Pulpit*, 1576; H. Stevens, *Sermon Outlines*, 106.

<sup>1</sup> J. R. Miller, *Our New Edens*, 116.

<sup>2</sup> C. G. Rossetti, *The Face of the Deep*, 169.

# The Use of Charms and Amulets in Ethiopia.

By REV. G. MARGOLIOUTH, M.A., OF THE BRITISH MUSEUM.

IN dealing with Ethiopic charms and amulets, it is necessary to remember that the Christian population of Abyssinia, which is strongest in the north, and with whom Ethiopic ranks as the sacred and classical language, has throughout its history remained in close contiguity with the pagan races belonging partly to African aboriginal nationalities and partly to the Hamitic or Cushite tribes who settled there in the remote past, long before the Semites, from whom the main stock of the Christian communities is drawn, obtained a footing in the country.<sup>1</sup> It is, therefore, not to be wondered at that we are here confronted with a veritable medley of notions and practices. Superstitious pagan rites have been taken over bodily into the popular Christian customs; purely Christian ordinances have to a certain extent been degraded from the high spiritual inwardness, on which their true value depends, into something like talismanic signs and symbols; and—what is more commonly the case—Christian and pagan practices have in the popular mind been mixed up in a manner which to us seems startling and confusing. All these combinations of customs and ideas are well illustrated in Ethiopic charms in general and the species of charms known as amulets in particular.

**1. Charms.**—A striking instance of borrowing from pagan religion is the use made of the 'ghost-tree' for the purpose of driving out all sorts of demons, the desired effect being produced by the burning of a root or branch of the tree.<sup>2</sup> Other examples of what appear to be purely pagan charms are certain herbs worn as a protection against hydrophobia, the application of shreds of blue paper to counteract headache,<sup>3</sup> models of hostile ships or soldiers maltreated or destroyed for the purpose of bringing about the destruction of the real enemy and his fleet.<sup>4</sup> As an instance of a

spell employed by an evil spirit against human beings may be mentioned the muttering into a particular kind of straw selected by the demon named Bouda, in his malignant designs on his intended victim. The straw is then bent into a circle and placed under a stone, whereupon the person marked out for harm is taken ill. If the straw snaps, the patient dies.<sup>5</sup>

Very great importance is attached in magic spells to the knowledge of names and of the power residing in them; and in this potent element of the magician's art Jewish, Christian, and pagan ideas curiously meet. It is well known that in primitive times the use of a name was considered to involve the person or thing bearing the same. In genuine Christian belief the efficacy of pronouncing a holy name, of course, depended on the inward spiritual realization of the power thus invoked; but in Abyssinia, Biblical sacred names, together with a large number of fanciful appellations much resembling those in the Jewish Kabbala, were magically pronounced for the purpose of warding off the power of demons and all kinds of diseases. A good exemplification of this use of names is found in the book *Arde'et*, or 'Disciples,' probably composed between the fourteenth and seventeenth centuries.<sup>6</sup>

Another curious case in which various elements meet is the belief that special magical powers reside in the persons of Jewish blacksmiths, who, amongst other things, are held to possess the power of changing the shape of a person into any other form they please. The blacksmith lies under suspicion on account of his being a worker in metals,<sup>7</sup>—an occupation which has in various parts been associated with magic, and is probably also ultimately connected with one aspect of the history of Cain, whose name is by several scholars

<sup>1</sup> For an account of the races and religions of Abyssinia, see art. 'Abyssinia' in vol. i. of Hastings' *Encyc. of Religion and Ethics*.

<sup>2</sup> *Ibid.* pp. 56, 58.

<sup>3</sup> Harris, *Highlands of Ethiopia*, 1844, ii. 158. A dim notion of medical properties may possibly lurk in this use of herbs and blue paper.

<sup>4</sup> Budge, *Life and Exploits of Alexander the Great*, 1896, ii. 4-5.

<sup>5</sup> Parkyns, *Life in Abyssinia*, 1868, ii. 146.

<sup>6</sup> See Littmann's ed. in *J.A.O.S.*, vol. xxv. 1st half, pp. 1-48.

<sup>7</sup> Perhaps not only because the power of melting metals was ascribed to demons (Budge, *Lady Meux's MSS.*, Nos. 2-5, p. li), but also because subterraneous operations are required in order to obtain the metals. It should also be noted that the profession of a blacksmith is hereditary in Abyssinia.



taken to mean 'smith,' or artificer in metals. The fear inspired by the Jewish element is apparently due to the opposition on the part of the Christians to the Falashas or Abyssinian Jews. Anyhow, the power of the spell here derives its efficacy from the occupation and race of those who exercise it.

This part of the subject may fitly be closed by a reference to the exorcism of *Bouda* (a kind of possession to which *Zar* [= *Tigritya*?]<sup>1</sup> is very similar). In the account given by Stern (*Wanderings among the Falashas*, 1862, p. 154), the exorcist with one hand laid an amulet on the heaving bosom of the suffering woman, whilst with the other he made her smell a rag in which the root of a strong-scented plant (ghost-tree?), the bone of a hyæna (specially intended to counteract the hyæna-like character of the possession), and some other things were bound up. He then asked the name of the demon (which, by the way, is always masculine, the person possessed being generally feminine), and finally concluded with Christian invocations, ending with the 318 bishops who attended the Council of Nicæa. The demon, however, only gradually left his victim. He had, indeed, to be considerably coaxed and fed before he finally consented to depart. Modern travellers agree that a good deal of shamming is practised in these cases of possession, but the shamming itself is a testimony to the hold which the superstition has upon the popular mind.<sup>2</sup>

**2. Amulets.**—All the Ethiopic amulets so far brought to Europe are externally very much like one another, differing only in size, and for the most part belong to the eighteenth century or thereabouts. They consist of slips of parchment, narrow as a rule, and more or less carefully sewn together. When completed, they are tightly rolled up and generally placed in leather receptacles, which, by means of straps, are hung round the neck or attached to another part of the body. They are also often fixed on the wall of a room belonging to a woman in expectation of confinement. It is essential that the name of the person to be protected by the amulet should be embodied in the prayers contained in it.

<sup>1</sup> The identification of *Zar* with *Tigritya* appears to follow from a comparison of Stern's narrative with those of other travellers.

<sup>2</sup> There are, however, sufficient indications to show that in modern Abyssinia the appliances of medical art introduced by the Europeans are on the way towards displacing cures by

When opened out, an amulet is generally found to contain on the top a coloured design, more or less crude, of the archangel Michael, an ornamented cross, or some other figure. At the bottom are sometimes found rectangular or other designs, with eyes numbering two or more. Similar emblematic figures are also frequently found in the middle, and, in the case of longer amulets, at certain intervals throughout the scroll. Littmann considers that the eyes are intended to symbolize the 'evil eye' ('Princeton Ethiopic Magic Scroll,' p. 32, in *Princeton Coll. Bulletin*, xv.), but it is quite as likely that the healing power of the Divine eye is here represented.<sup>3</sup> Another favourite design is a picture representing the fight between Sūsenyōs and Werzelyā (see below). The serpent, the fish, and other animal forms also, though rather rarely, occur.

The contents of an amulet (the Ethiopic being often mixed with some Amharic) consist of invocations of curiously formed angelic names, scraps of genuine Christian devotion, and legendary narratives compounded mainly of Jewish and Christian elements, but permeated by magic, and therefore heathen, notions. They are expressly stated to be preservatives against various diseases, such as fever, colic, and sickness; against demons of divers kinds who have power to injure infants as well as adult persons; against the evil eye, and other malevolent powers and influences.

A narrative found in the majority of the scrolls is that of Sūsenyōs and Werzelyā. The story is briefly as follows:—

A man named Sūsenyōs married a wife. When their first child was born, a female demon bearing the name of Werzelyā entered the house and killed the infant. On hearing this, Sūsenyōs mounted his horse, took his lance, and went forth to seek Werzelyā. He succeeded in overcoming the demon, who since that time lost the power of doing harm to any child where the names of Sūsenyōs and of his heavenly protectors are pronounced.

The forms of the story differ considerably in different scrolls.<sup>4</sup> According to some, Werzelyā is actually killed by Sūsenyōs; but the version above stated seems to be the more original one; for, if Werzelyā had been killed, there would

<sup>3</sup> Compare the 'eye of Osiris' as a protection against the evil eye (F. T. Elworthy, *The Evil Eye*, 1895, p. 126). Littmann lays stress on the black colour of the eye depicted, but he points out in a note that, according to Dr. J. P. Peters, 'the light, particularly the blue, eye is the most dangerous in Syria and Mesopotamia.'

<sup>4</sup> See W. H. Worrell, 'Studien z. abessin. Zauberwesen,' in *Z.A.* xxiii. 166.

have been no need for amulets as a protection against her destructive power.<sup>1</sup>

The original Sūsenyōs is identified by Littmann ('Princeton Ethiopic Magic Scroll,' p. 41) with the martyr of that name found in the Ethiopic *Synaxarium* (see also Basset, *Les Apocr. Ethiopiens*, iv. 10). According to the account there given, Sūsenyōs lived in the time of Diocletian, and he is reported to have killed in Antioch his sister, who had caused the death of her daughter, and had had a son by Satan. In one of the MSS used by K. Fries ('The Ethiopic Legend of Socinius and Ursula,' in the *Transactions of the Congress of Orientalists*, held at Leyden in 1893), the sister of the Sūsenyōs in the *Synaxarium* is actually called Werzelyā. In the corresponding Greek and Slavonic legends her name is, however, Melintha (see M. Caster, *Folklore*, xi. 126 ff.); and there can be no doubt that Werzelyā in the amulet legend is the Ethiopic<sup>2</sup> Lilith, who plays among the Semites the same part as Lamia among the Greeks.

Another element which—as may be expected—is not unfrequently referred to in the magic scrolls is the power of King Solomon over demons, and there are also a number of other traits of a more or less significant character.

The largest number of topics embodied in Ethiopic amulets so far published is found in Budge's edition of *Lady Meux's MSS*, Nos. 2–5. Omitting the story of Sūsenyōs and Werzelyā, which is of course also found there, these topics may be briefly summarized as follows:—(1) The

<sup>1</sup> Unless the idea is that the death of Werzelyā only signifies the separation of her spirit from the body she was inhabiting.

<sup>2</sup> As for the origin of the name *Werzelyā*, Littmann thinks it probable that it is Cushite. Dr. Fries identified it with the Latin *Ursula*, but Basset has (probably with justice) pronounced against this.

story of a woman fiend whom our Lord and His disciples met in the neighbourhood of Tiberias, and who had the power to destroy travellers and children, and to do other kinds of mischief. By our Lord's command she was burnt, and her ashes were scattered to the four winds of heaven. Here we clearly have an element akin to that of Werzelyā. (2) A piece of rare occurrence is a prayer ascribed to the Prophet Jeremiah, who was by the gift of prophecy enabled to declare the power of the cross of Christ. (3) A conversation between King Solomon and the children of Kedar, who were workers in metal, devoured the flesh of men, and did other fearful things. Solomon obtains their secret, and overcomes them by the power of a series of Divine names specially revealed to him. (4) One of the amulets contains a reference to the 'twenty-seven lamps which were given to Enoch.' (5) In another amulet reference is made to Enoch, Elijah, Nabal, who opposed David, Uzza, who dared to look into the ark, and to the magical names which God gave to Moses. (6) A subject which appears to have been purposely embodied in order to lead the owner in a more decidedly Christian direction is found in the British Museum MS. Or. 4716 (Budge, p. lxi). It is a kind of litany, beginning with the invocation of the Holy Trinity, and then proceeding with addresses to Christ, in which a number of the events of His life are enumerated. The evils to be warded off are the tongue of the demon Bāryā, the tongues of men both of kinsfolk and strangers, fever, rheumatism, and other diseases.

## Mercy and Truth.

BY THE VEN. G. R. WYNNE, D.D., ARCHDEACON OF AGHADOE, AND CANON OF ST. PATRICK'S, DUBLIN.

Two verses in St. Paul's writings which throw some light on each other seem to have been imperfectly understood by the translators of the A.V., and one of them scarcely better comprehended by the Revisers. They are Eph 2<sup>17</sup> and Ro 15<sup>9</sup>. The A.V. in the former case reads, 'He came and preached peace to you which were afar off, and to them that were nigh.' The entire concealment of the second 'peace' of the Greek text is here not easily explicable. (Luther's version similarly sup-

presses the second 'peace'). The Vulgate brings out the sense exactly, 'Evangelizavit pacem vobis, qui longe fuistis, et pacem iis, qui prope.' The Revised Version, similarly, has, 'preached peace to you who were afar off, and peace to them that were nigh.' The repetition of the word *peace*, producing, as it does, an emphatic but rather rough sentence, must have been intended by the writer to call attention to some difference, such as in the form, the source, or the conditions of the gift, if



not of its intrinsic character ; or at least to indicate that the two classes, Jew and Gentile, were not simply joint recipients of one and the same thing at one and the same time. The fact that the gift is the same but the giving is duplicated makes us ask what is the difference suggested? If I say, 'He gave sapphires to his daughter Mary, and sapphires to his daughter Martha,' I am necessarily driven to ask, Why not say, 'He gave sapphires to his two daughters'?

There is no difference in the ultimate results, for we read in the context, 'He hath made both one, and hath broken down the middle wall of partition between us, so making peace.' The inference from the rather peculiar and unique form of sentence seems to be that St. Paul sees a reason for distinguishing the giving while not distinguishing the gift. Now, in what way does he suggest a distinction?

The explanation of his words must be supplied either by our general sense of probability, by the analogy of other scriptures, or it may be found in some other reference by the same writer, if such exist, to the subject in hand. If he has in mind some important distinction which drives him to vary from the obvious and simple form as expressed in the (erroneous) A.V., 'He came and preached peace to you which were afar off, and to them that were nigh,' it may be that we shall find him referring to the subject in a clearer manner somewhere else in his writings. And this he has done in the second passage referred to at the beginning of this article. The reference is to Ro 15<sup>9</sup>. This passage seems also not to have been generally understood ; and among those who have not grasped the meaning intended by the Apostle must be placed the translators of the A.V., and, strangely, of the R.V. also. I give first the Greek and Vulgate. λέγω γὰρ Χριστὸν διάκονον γεγονῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, καθὼς γέγραπται, κ.τ.λ.

Vulgate : 'Dico enim Christum Jesum ministrum fuisse circumcisionis propter veritatem Dei ad confirmandas promissiones patrum ; Gentes autem super misericordia honorare Deum, sicut scriptum est . . .' When we study these two together, we find no fault whatever in the Latin rendering, which observes the niceties of the verse, quite lost in the A.V. The purpose of the Apostolic writer is contrast between the manner

in which the Jew and the Gentile came into the full enjoyment of the peace of God, or of His salvation. The contrast is made by three means :

(1) By the use of the adversative or distinctive particle δὲ, 'but.' (2) By placing the subject or ground of the glorying of the Gentiles in the prominent position in the sentence, before the mention of the glorying itself ; and (3), by the placing of the word 'mercy' absolutely, and without a possessive pronoun to slightly diminish its striking force. Each of these methods of distinction is reproduced by the Vulgate, *each is missed by the Authorized Version*. We have 'Gentes autem' for τὰ δὲ ἔθνη, and 'super misericordia honorare Deum' for ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν. It will be seen readily, when once attention is called to the matter, that the writer is doing his best to draw a clear distinction between the grounds on which the two parties obtained the inheritance of God's salvation or peace. (The Jew on account of primeval promise, the Gentile from pure mercy.) But all three—(1) the use of *but* ; (2) the place of the words, 'for (his) mercy' ; (3) the use of 'mercy' absolutely, and without a possessive—are missed by our translators. They have not had their minds arrested by any of the marks of contrast, and so they translate very weakly, as if it was simply a statement that the Gentiles come in with the circumcision for all these blessings ; and if you read the English sentence and add to it at the end a few words : 'And that the Gentiles might glorify God for His mercy, *as well as the Jews*,' you have a clear grasp of what the *translators* thought the sentence to mean. They thought that the Gentiles were to share with the Jews in thanking God for one and the same mercy. But this is precisely what the Apostle did *not* mean. The Vulgate clears up the matter, though the Greek is so simple that it really needs no clearing up, 'Gentes autem super misericordia honorare Deum.' '*But the Gentiles for mercy should honour God.*' (Observe the three points in which the Vulgate and A.V. differ.) The accent is strongly thrown on MERCY, as a ground of blessing in some way different from that provided for the Jew.

One certainly expected to find a correction of these three mistakes in the Revised Version ; but strangely enough, the words are identical in the two translations. The Revisers have not taken any notice. The contrast is missed in all three

points, and so we again have: 'And that the Gentiles might glorify God for His mercy,' instead of '*But* that the Gentiles, on account of *mercy*, should glorify God.'

The public reader, at the desk or lectern, can in part correct and interpret by rightly placing his emphasis and reading the whole text as if the words TRUTH and PROMISES had been printed in larger type in the first part, and MERCY in the second. He can go further, as the present writer does, and substitute 'but' for 'and,' as well as missing out the word 'his.'

And now we find ourselves led back to the text in Ephesians which started this discussion, and which is illuminated, and provided with justification from St. Paul's habit of thought, by being brought into touch with the verses in Romans. The two passages combine in assuring the gift of God's peace to both Jew and Gentile, but with a

difference, not in the ultimate result, but in the method and ground in the character of God. Peace is for the circumcision—(mark the word, which points more than the word 'Jew' would have done, to the ancient covenant)—in performance of an old promise of God, for the glorification of His *Truth*; peace is for the Gentile, uncovenanted, in the splendid exercise of His *Mercy*.

Thus 'Mercy and Truth have met together'; issuing, each of them in the making and preaching and bringing of Peace to those who, the one in the covenant of promise, the other without, so sorely needed that He should come to the rescue—He, who is our Peace, and who, 'veniens, evangelizavit pacem vobis, qui longe fuistis, et pacem iis, qui prope.' And all is wound up by the happy assurance, 'Quoniam per Ipsum habemus accessum ambo in uno Spiritu ad Patrem.'

## Literature.

### CHRIST AND CIVILIZATION.

A VOLUME with the title of *Christ and Civilization* has been edited for the National Council of the Evangelical Free Churches by the Rev. John Brown Paton, D.D., Sir Percy William Bunting, M.A., and the Rev. Alfred Ernest Garvie, D.D., and may be had at the Memorial Hall, E.C. (10s. 6d. net). It is a handsome imposing volume of 550 pages. It contains twelve essays by twelve separate men belonging to the Free Churches, each of them chosen because he has studied some particular part of the history of the Christian Church and made himself master of it. The twelve essays together form a survey in historical order of the influence of the Christian religion upon the course of civilization.

The first essay is introductory. Its author is the Rev. John Scott Lidgett, M.A., D.D., Warden of the Bermondsey Settlement, and ex-President of the National Free Church Council. Dr. Scott Lidgett tells us what the modern social problem is, where to look for the solution of it, and what is the peculiar responsibility of the Christian Church in the presence of it. He finds the modern social problem in the city slum. Of course it is not

altogether there. The problem of the city slum is largely due to density of population. But there is a real problem due to sparsity of population. The crofter in some parts of Scotland has an existence of toil and hardship, for which he will never find the slum-dweller willing to barter with him. And again, in some parts of the country, where the 'bothy' system prevails, morality is more difficult than in the one-roomed dwellings of a congested city district. But Dr. Scott Lidgett knows only the city problem; and it is enough. In what direction, then, does he look for a solution of the problem of the slum?

Not in the direction of commercialism, and not in the direction of politics. He looks to brotherly co-operation and brotherly sacrifice on the part of the more fortunate. For the modern social problem, he says, is above all spiritual. In saying which, he at once strikes the keynote of the volume, and affirms the very purpose for which it has been written. But observe that Dr. Scott Lidgett does not look to the Church. He does not look to any Church, free or bond. It is there that we find the chief significance of the volume. We have had many books in recent years on the relation of the Church to the social problem. But what have they



signified? They have made it manifest that their authors were much more interested in the Church than in the social question, their concern being not that there were crowded slums, but that there were empty churches. It may be true, we believe it is true, that our social sores will never be healed by anti-Christian philanthropy, or even apart from the Church of Christ. But it is quite certain that before the healing comes, the Church of Christ must see that the social sore is not the empty church, but the crowded slum.

In the second essay Professor W. H. Bennett begins the history of the relation of Christianity to social life with a study of the Social Ideals of the Old Testament. He is able to start at once at the place where Dr. Scott Lidgett leaves off. For the social life of the Israelite was a religious life. Its only defect was in practice. The protests of the prophets against the oppression of the poor were protests against apostasy. God was on the side, not of the big battalions, but of the poor and the needy.

Then comes Dr. Garvie's article. Its title is 'The Christian Ideal revealed in Jesus.' To Dr. Garvie, therefore, has been assigned the central article of the series, and the most difficult. Nor can it be said that the difficulty of describing Jesus' teaching on social responsibility is lessened by the vast amount of writing upon it of recent years. Dr. Garvie does wisely in making no reference to that writing, except in one case, which he could easily have omitted also. His method is clear and progressive and very convincing. He finds that the heart of the Christian gospel is the confession and invitation of Mt 11<sup>25-30</sup>. It is 'the only begotten Son,' who says 'come unto me.' The realization of the promised rest is hindered by sin, which Jesus has come to remove. That, then, is the first thing. But the central thought of Jesus is rest for the weary. And that is His central action, to remove the hindrances to it, all of which He sums up in the one word 'sin.' But this priceless gift involves a correspondent moral duty. To whom much is forgiven, the same loveth much. And this responsive love is to be (1) impartial, (2) universal, (3) practical, and its practical energy will be exercised in avoiding injury quite as much as in giving help. Then Dr.

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His commandments, as He expresses it, Jesus formed His followers into a society, instituted certain simple ordinances, and gave them the new commandment of love to one another as their bond of liberty.

It is now enough to name the rest of the articles. Mr. Franklin Angus, Fellow and Classical Lecturer of Trinity Hall, Cambridge, writes on 'The Preparation for the Christian Ideal in the Gentile Environment of the Primitive Church,' and Professor Vernon Bartlet on 'The Christian Ideal as realized in the Primitive Church.' Professor Orr gives an account of 'The Factors in the Expansion of the Christian Church'; Professor Scullard, of New College, London, traces 'The Influence of the Christian Church upon the Roman Empire,' and Principal Workman traces 'The Social and Ethical Development of the Middle Ages.' The article on 'The Reformation: Its Social Principles and Effects,' has been assigned to Professor Andrews; that on 'The Evangelical Revival' to Professor T. C. Hall of Union Theological Seminary, New York. Mr. J. Holland Rose, Litt.D., the author of *The Revolutionary and Napoleonic Era*, writes the article on 'Christianity and the French Revolution.' The eleventh essay, on 'The Social Influence of Christianity as illustrated by Modern Foreign Missions,' has been written by the Rev. James S. Dennis, D.D., the author of *Christian Missions and Social Progress*. The twelfth and last article is entitled 'Modern Scientific and Philosophic Thought regarding Human Society'; the author is Professor Henry Jones of the University of Glasgow.

The volume is the weightiest contribution to the literature of the social problem on its Christian side that has yet been made in this country.

### THE QUEST OF THE HISTORICAL JESUS.

There was a time when any one, with a Harmony and a little literary ability, could write a Life of Christ. Now there is no task that demands more specializing. In 1906 Albert Schweitzer, Privatdozent in New Testament Studies in the University of Strassburg, published an immense volume entitled *Von Reimarus zu Wrede: Eine Geschichte der Leben-Jesu-Forschung*. This volume has now been translated, under the title of *The Quest of the Historical Jesus: A Critical Study of its Pro-*

gress from Reimarus to Wrede (A. & C. Black). And now, even the reader of English can see for himself how multitudinous are the problems that arise in the study of the life of Jesus, and how very difficult many of these problems are. Some of them have been in existence for a long time. Reimarus died in 1768: But their number has enormously increased within quite recent years. And it is no longer possible for the historian of the life of Christ to ignore them.

This is the great change. More of the difficulties in the Gospels were known to men like Farrar and Edersheim than we realize as we read their pleasant pages. But they could pass them by; or they could adopt the first serviceable explanation of them. Now the difficulties have to be discussed, and sometimes the admission has at last to be made that no explanation has been found yet.

Schweitzer himself, who is not an extreme critic, often declares that he is baffled. Take, for example, the saying in Mt 11<sup>12</sup> about the violent who since the time of John the Baptist take the Kingdom of Heaven by force. No explanation, says Schweitzer, has heretofore succeeded in making it in any degree intelligible how Jesus could date the presence of the Kingdom from the Baptist, whom in the same breath he places outside of the Kingdom; or why, in order to express so simple an idea as the ordinary explanation that from the days of John the Baptist it has been possible to get into the Kingdom, He uses such entirely unnatural and inappropriate expressions as 'rape' and 'wrest to themselves.' The full difficulties of the passage were first exhibited by Johannes Weiss. Weiss understood that Jesus was describing and condemning a violent Zealotic Messianic movement which had been in progress since the days of the Baptist. But this, again, is to convey a very simple meaning by a very obscure phrase. And where do we hear anything more about a Zealotic Messianic movement of which the Baptist formed the starting-point? Nor, if the saying were condemnatory, would it have been closed with the distinctive formula, 'He that hath ears to hear, let him hear.' 'We must therefore,' says Schweitzer, 'accept the conclusion that we really do not understand the saying, that we have not ears to hear it.'

But Schweitzer is not disappointed when he does not understand a saying, or even a whole

gospel of sayings. For him the joy of life is not the discovery of truth, but the search for it. 'The time is past,' he says, 'for pronouncing judgment upon Lives of Christ on the ground of the solutions which they offer. For us the great men are not those who solved the problems, but those who discovered them. Bauer's *Criticism of the Gospel History* is worth a good dozen Lives of Jesus, because his work, as we are only now coming to recognize, after half a century, is the ablest and most complete collection of the difficulties of the life of Jesus which is anywhere to be found.'

### GREEK FOLKLORE AND GREEK RELIGION.

'If any one should attempt to classify ancient Greek literature in modern fashion, under the headings of religion, science, history, drama, and so forth, he would remark one apparent deficiency. While history, philosophy, and poetry of every kind are amply represented, and, however much has perished to be read no more, the choicest blossoms and richest fruit of Greek toil in these fields have been preserved to us, religion seems at first sight to have been almost barren of literary produce. The department of religion pure and simple would have little beyond an Hesiodic Theogony or some Orphic Hymns to exhibit,—and even these have little enough bearing upon real religion.'

What, then, is a writer upon the Religion of Greece to do? He must rely not on any special branch of Greek literature, but rather upon the whole bulk thereof. He must recognize that a religious spirit pervades the whole; that there is hardly a book in the language but has some allusion to religious beliefs and customs, to cults and ceremonies and divine personalities. And last of all he must know and understand the religion of the modern Greek.

Mr. John Cuthbert Lawson, M.A., Fellow and Lecturer of Pembroke College, Cambridge, has published a volume on *Modern Greek Folklore and Ancient Greek Religion* (Cambridge: At the University Press; 12s. net). His title is chosen and his book is written because he has recognized that the best instrument in the hand of the worker in the ancient religion of Greece is a knowledge of the religious customs and beliefs, including the superstitious practices, that are prevalent among



the peasants of modern Greece. He is a student of Greek Literature also. He has read widely and carefully in the ancient literature, watching warily as he read for that religious spirit which he says pervades the whole of it, and for those slight allusions to religious beliefs and customs, to cults and ceremonies and divine personalities, of which there is something in almost every book in the language. But his great discovery was the discovery of analogies and coincidences in the beliefs and customs of modern and of ancient Greece; and for the first time on a large scale he has traced the continuity of the life and thought of the Greek people, and exhibited modern Greek folklore as an essential factor in the interpretation of ancient Greek religion.

In this way Mr. Lawson shows that he has caught the new spirit that has entered into the study of religion, the spirit that recognizes religion as human as well as divine, and subject therefore to the laws to which the human mind is subject, laws of continuity linking century to century and country to country, and laws of universalism in which the peasant has his place as well as the prince, and the Gentile as well as the Jew. And if any one were to turn and say that the new spirit in the study of religion makes religion a merely naturalistic thing, there is not a page in this great book that would not contradict him.

#### THE DEVELOPMENT OF RELIGION.

One of the things which the new study of religion has given us is an appreciation of the immense significance of that occasion in the history of Israel when God made Himself known by a personal name. In the old days when theorizing about religion took the place of research, the revelation of God by the personal name of Jahweh was spoken of by some as if it were the evidence of an extremely primitive and savage condition of things, by others again as if it were a retrograde step, both statements being made on the ground that it smelt so rankly of anthropomorphism. But examine the actual history of religion. Go back, for example, into the earliest indications we have of the practice of religion in Rome. What do we find? In the oldest festivals the deities are either very doubtful, or so wanting in clearness and prominence as to be altogether subordinate in interest to the details of the

ceremony. Here is good evidence of the indistinctness of the divine; the cult appealed to the people as the practical method of obtaining their desires, but the unseen powers with whom they dealt in this cult were beyond their ken, often unnamed, and visible only in the sense of being seated in, or in some sort symbolized by, tree or stone or animal.

Professor Irving King of the State University of Iowa works the method of research and not of theorizing about religion in his new book entitled *The Development of Religion* (Macmillan; 7s. 6d. net). The book is further described by the subtitle of 'A Study in Anthropology and Social Psychology.' The sub-title is significant, for it is anthropology and psychology that have wrought that revolution in the study of religion which is perhaps the greatest fact of our time. And it is important to notice that Professor King is really a theologian who has made himself acquainted with anthropology and psychology that he may make himself the better theologian. And he has made himself the better theologian thereby. For not only did he find years ago that the study of systematic theology had come to a standstill, and that the way to further progress lay in the systematic theologian making himself acquainted with anthropology and psychology, but, besides that, he has now found that the actual gains from that study—gains to him as a systematic theologian—have far exceeded his utmost expectation. Perhaps the study of the apparent puerilities of savage belief and life is at first repellent. We may be sure that it was repellent to Professor King. But when he found that there was no trifling or even disgusting practice of an Arunta or an Iroquois, but belonged to, and was evidence of, the universal search of man for God, these customs obtained a new interest; and the fear departed that the study of religion in its actual manifestations would remove God or God's initiative out of it. Professor King, it may be well to say explicitly, is a firmer believer in the doctrine of inspiration now than ever he was, and more warmly adores the person of the Lord Jesus Christ.

#### GOD AND MAN.

Under the comprehensive title of *God and Man* (Putnams), Mr. E. Ellsworth Shumaker,

Ph.D., has written a philosophy of life on its higher planes. He believes that God is seeking to create a being wide-open to all worlds. First, He would have man open to Nature, and has shown this by the way He has made him open and receptive in his body. His physical being is open to all the foods of earth, his lungs are open to the atmosphere, his eyes to light, his ears to sound, his mouth to tastes, and his nostrils to odours. He is influenced by waves of ether from far-off stars, and affected by electricities that flash through the infinite spaces.

He would create a being open also and receptive to Humanity. He would make man sensitive to the tender yet fathomless appeal of the little child; and receptive to the sweetness, and mellowness, and richness, and glory of age. The complete man will be open to the small and the great, the commonplace and the unique, the naïve and the cultured. He will be as open in his affections as in his instincts, as open in his mind as in his heart, as open-souled as open-minded.

The new being will also develop a human personality that is open to universal Law and Order. Physical law, mental law, ethical law, spiritual law—to all these realms God would have man open; not merely as the unconscious subject of them in his body and in his subliminal life, but also as their conscious knower and wide-open recipient.

Again, God would develop a being wide-open to the world of Truth. He would make a man noble enough to love truth for its own pure sake, wise enough to know that truth is the mind's proper and essential food.

Once more, God would produce a personality open on all sides to Beauty. How God must love beauty! He has made earth and sea and sky beautiful, and all the beauty of nature tells of the possible flowering and beauty of human character, and subtly ministers to that high result. Moreover there is the beauty of law and order. And there is the yet higher spiritual beauty of holiness, the costly glories of character.

Finally, God would create a being open wide to Himself, spirit to infinite Spirit. And then, when God has developed a human being on the one side universally and perpetually receptive, He would have him become on the other side universally and perpetually active—on the one side perfect and perpetual childhood toward God,

on the other side perfect and perpetual manhood toward humanity.

And what God would have, God will have. Mr. Shumaker's argument is that toward all this God is steadily and successfully working.

#### SOME ADDRESSES AND SERMONS.

The most important volume of sermons that has been published recently is Principal Selbie's *Aspects of Christ* (Hodder & Stoughton; 6s.). Its contents are sermons indeed. They are not essays or articles or any suspicion of any such thing. They are sermons with a message of salvation and a popular persuasive appeal. And yet their author was chosen Principal of Mansfield College. It speaks well for the college and for the pulpit. In these days it is not possible in any land but our own. They are sermons, let it be added, expressed in skilfully chosen language; but their strength is in their subject. Their subject is Christ—the Christ of the Synoptists, the Christ of Paul, and the rest—but always the Christ who gave His life a ransom.

Messrs. Hodder & Stoughton have also issued *The Church and the Kingdom*, by Professor Denney, one of Sir W. Robertson Nicoll's 'Little Books on Religion' (1s. net).

The sermons of the late Rev. Studholme Wilson, M.A., Rector of Millbrook, Southampton,—at least as seen in an 'in memoriam' volume entitled *Lenten Shadows and Easter Lights* (Nisbet; 3s. 6d. net),—are addressed exclusively to the 'converted.' But in every sermon the appeal is made to the converted to turn again. They are not sent to sleep with comfortable words. This is the note of every sermon in the volume, 'the more thorough conversion of those who have repented and do repent.'

The Rev. Leonard E. Dowsett, the author of *With God in my Garden*, is known to the lover of sermons to children. His new book is *With God among the Flowers* (Allenson; 2s. 6d. net). Here is one of the happy ideas in it. There is much talk in the newspapers at present about lazy men. For some scientific Samaritan has come forward to tell us that it is all a thing of physiology—that the lazy men are 'bone lazy' literally. But Mr. Dowsett does not believe it. And so, in one of his sermons, he tells the legend of the campion or catchfly, because the lesson of the legend is 'Beware of



laziness.' Mr. Dowsett believes that laziness is a moral thing. He believes also that it is a very miserable thing, for at the bottom of it laziness is simply lack of interest.

The Rev. Harold Ford, M.A., LL.D., D.C.L., has made himself known by his books on the delivery of sermons. He is a powerful advocate of 'extemporaneous preaching.' Now he has published a volume which shows how the sermon that is to be preached extemporaneously should be set down on the manuscript. The title is *Sermons with Analyses* (Elliot Stock; 2s. 6d. net).

*The Kingdom Within* (Pitman; 3s. 6d. net) looks very like a volume of sermons. But it cannot be, for its author is a lady. Its author is Miss Agnes Stanley Leathes, and as the book is dedicated to her father 'in gratitude for his teaching,' we understand how a lady can write as if she were a popular preacher. In reality the volume contains expositions of a series of passages in St. Luke's Gospel. Nothing is more fashionable than the study of the Christ of this or that Evangelist. But it is rather St. Luke himself than his Christ that Miss Leathes studies. And she has written her book about him because in contact with his personality she has rediscovered her own.

In his *Lenten Readings on the Book of Ruth* (Wells Gardner; 1s. 6d. net), the Rev. James E. Le S. Dawson, M.A., has boldly Christianized the whole story. He is not concerned with Eastern customs, he is interested in the Church of Christ. Ruth stands to us for a type of our own soul, Boaz represents Christ our kinsman and redeemer, and 'the field belonging unto Boaz' is the Church of England—'a part of the One Holy Catholic and Apostolic Church, but not the whole of it.'

The Rev. E. Basil Spurgin, M.A., Vicar of Sidcup, has succeeded in combining exposition and exhortation very happily in a series of addresses on *The Work and Fruits of the Holy Spirit* (Wells Gardner; 2s. net). The work of the Holy Spirit, he argues, is (1) to convict the conscience, (2) to lead the will, (3) to dwell in the heart, (4) to quicken the life, and (5) to strengthen the life. Then the fruits of the Spirit are those enumerated by the Apostle in the Epistle to the Galatians.

The busiest man is often the best preacher. We have a sense of immediacy in the sermons which are models for other ministers, so

clear are they in their thought, so simple in their language. And, brief as they are, there is always thought in them. His latest volume is *Into the Fighting-Line* (Wells Gardner; 3s. 6d.).

A fresh volume of apologetic is *The Faith and Modern Thought* (Macmillan; 2s. 6d. net), by William Temple, Fellow of Queen's College, Oxford. It contains six lectures which were delivered in St. James's Hall, London, last November and December, under the auspices of the London Intercollegiate Christian Unions. We congratulate the Unions. They have discovered an apologist of ability and learning who has a true appreciation of the spiritual needs of our time. He causes no uneasiness either by giving away or by retaining too much. He is neither afraid of criticism, nor does he obtrude it. These things are not forgotten, yet the foundation of God standeth sure. But the most welcome element in the lectures is the knowledge they betray of Comparative Religion and the strength which comes from the sincere study of it.

Just as we conclude this short survey, there is issued a new volume by Canon Hensley Henson, with the title of *Westminster Sermons* (Clarke & Co.; 3s. 6d. net). It is divided into three parts—first, Anglicanism; next, Theological and Ecclesiastical; third, Social and National. One of the titles which catches our eye is 'The Original Gospel.' What was that? It was 'preaching the Lord Jesus.' The text is Acts 11<sup>20</sup>. Canon Henson does not stay to tell us what that means. He does not divide the preaching of the Lord Jesus into one, two, and three. He simply notes the fact that this *was* the earliest Gospel; and then he insists quite firmly that it ought to be the latest. There is, of course, much in the volume about union and reunion, and there is even a sermon on 'Jesus or Christ?' For Canon Henson, although he does not forget that Jesus Christ is the same yesterday, to-day, and for ever, considers it his calling to preach about Jesus Christ to-day, not forgetting the latest folly that has been spoken about Him.

#### Confessions of a Clergyman.

We are suspicious of confessions. They are often sensational, and sensation is the enemy of truth. They are sometimes the offspring of conceit, and conceit is first cousin to ignorance. But the confessions of this clergyman are inoffensive.

The clergyman, whoever he is, has evidently been earnest to understand the will of God, and earnest to do it. 'My next effort,' he says simply (p. 52), 'was in the nature of a great experiment. I took the Book of Psalms as giving, on the whole, the most spiritual view of God, and I determined to concentrate my mind on one single thought taken from this book—

As the hart panteth after the water brooks,  
So panteth my soul after thee, O God.  
My soul thirsteth for God, for the living God;  
When shall I come and appear before God?

The effort to appropriate the sentiment embodied in these words, and to make it a living personal possession, was a very great one. I cannot honestly say that my success equalled that to which the Psalmist undoubtedly attained, but the attempt at least enabled me to rid myself of many wrong impressions and many false ideals.'

The only doctrine on which he is a heretic is the doctrine of the Trinity. He calls it 'a strange complex metaphysical doctrine,' and sees 'no very good reason why we should not return to a purer and less complicated view of God.' It is a serious heresy. But it is only a matter of belief; his faith has risen above it. The title is *Confessions of a Clergyman* (Bell; 2s. 6d. net).

#### Poems for Travellers.

There are all sorts of ways of making books, and some of the best ways have probably not been used yet. No one till now ever thought of making a book out of *Poems for Travellers*. Now, however, Mary R. J. Du Bois has done it, and Messrs. George Bell & Sons have published it (5s.). A charming book and packed with matter, though small in size for carrying. Which is the place whose praises the poets have sung most rapturously? That place is Rome. Here are fifteen poems all occupied with the praise of Rome, and there are other poems occupied with the approaches to it.

#### The Union of the Churches.

Perhaps not very many persons in this wide world can identify the name of the Rev. J. C. Barry, M.A. He did his work quietly in the city of Dumbarton on the Clyde, taking little part in public affairs or prominence in the Presbytery, but ministering to his own congregation, and giving

special attention to the subject of garden allotments. But if we mistake not, the book which he has left behind him will have a powerful influence in shaping the thoughts of men throughout Scotland, and perhaps elsewhere also. For it deals with the subject of keenest interest at the present moment, the subject of Church Union, and that with surprising freshness and practical wisdom. Professor Denney has written an introduction to the book. And as in that introduction Professor Denney is also outspoken and emphatic, it is probable that his words will do just the service to his departed friend which he desires to do, and make widely known the real worth of the volume. The title of the book is *Ideals and Principles of Church Reform* (T. & T. Clark; 3s. net).

#### Church Questions of our Time.

In a single volume called *Church Questions of our Time* (James Clarke & Co.; 3s. net), the Rev. J. B. Paton, M.A., D.D., has published six essays contributed by him at various times to various periodicals. Five of them had already appeared together in the second volume of *Criticisms and Essays*, but that volume has for a long time been out of print. The first essay was written more than thirty years ago, yet its subject is just as living to-day as it was then. Its subject is the origin of the priesthood in the Church. We have been making immense progress in everything connected with the Bible. Why is it that things ecclesiastical stand to-day where they stood thirty years ago?

#### Arabic Prose Composition.

The Rev. T. H. Weir, B.D., M.R.A.S., Lecturer in Arabic in the University of Glasgow, has prepared a manual of *Arabic Prose Composition* (Cambridge Press; 6s. net), which will make his own work and the work of every other teacher of Arabic easier. It is the result of much experience, and it is practical. Private students also may use it, the number of whom it will likely increase. The surprise of it is its accuracy. Mr. Weir was wise to get the proofs read by other scholars besides himself. This measure of exactness would have been impossible for one man, however painstaking.

#### Existence after Death.

The Ven. Jasper B. Hunt, M.A., B.D., sometime Archdeacon in South America, is a man of in-



dependent mind and some audacity. He has come to the conclusion that preachers and apologists should know a little about what people are thinking before they begin to preach or apologize. Now there are two things about which thinking people are thinking supremely—the first, whether you can do without God; the second, whether you can do without immortality. So Mr. Hunt wrote a book recently on *Good without God, is it possible?* And a clever capable book it was. Now he has written a book on *Existence after Death* (Allenson; 5s. net). And it is not less capable or convincing.

It is not less capable or convincing, although Mr. Hunt is a theologian, and the book is a book of science. For with patient determination he has set aside his theological prepossessions and has given himself to the study of science, so far at least as it affects his subject. His argument is that science, regarded in the gross, dictates the spirituality of man, and strongly implies a spiritual destiny for individual human beings. It is something to say that he seems to reach the height of that high argument and make it good.

Of the things he has made quite clear, this is one, that in order to be a thanatist (that is, an unbeliever in immortality), one must be an atheist. For if God is, man is immortal.

#### The Drink Problem.

Facts and figures, arguments and appeals—all this and all ready to hand in *Social Aspects of the Drink Problem*, by J. Alfred Sharp (Culley; 6d. net).

#### Folk-lore of the Holy Land.

Mr. J. E. Hanauer is a contributor to the *Quarterly Statement of the Palestine Exploration Fund*, and in that very interesting periodical we have already read some of his folk-lore stories. Here, under the title of *Folk-lore of the Holy Land* (Duckworth; 5s. net), all he has heard that are worth repeating of those interpretations of life which go by the convenient name of folk-lore are brought together. And a very amusing volume they make. Nothing can be done in the way of reviewing the volume, except to quote one of its stories. Let it be one of the judgments of Karakash.

A weaver, closing his shop for the night, left a long needle sticking in his work on the loom. A thief got in with a false key, and, as he was

stumbling about in the dark, the needle put out one of his eyes. He went out again, and locked the door behind him.

Next morning, he told his story to Karakash, the impartial judge, who at once sent for the weaver, and eyeing him sternly, asked—

‘Did you leave a packing-needle in the cloth on your loom when you shut your shop last night?’

‘Yes.’

‘Well, this poor thief has lost his eye through your carelessness; he was going to rob your shop; he stumbled, and the needle pierced his eye. Am I not Karakash, the impartial judge? This poor thief has lost an eye through your fault; so you shall lose an eye in like manner.’

‘But, my lord,’ said the weaver, ‘he came to rob me; he had no right there.’

‘We are not concerned with what this robber came to do, but with what he did. Was your shop door broken open or damaged this morning; or was anything missing?’

‘No.’

‘He has done you no harm then, and you do but add insult to injury by throwing up his way of life against him. Justice demands that you lose an eye.’ The weaver offered money to the robber, to the Kadi, but in vain; the impartial judge would not be moved. At last, a bright thought struck him, and he said: ‘An eye for an eye is justice, O my lord the Kadi; yet in this case it is not quite fair on me. You are the impartial judge, and I submit to you that I, being a married man with children, shall suffer more damage in the loss of an eye than this poor robber, who has no one dependent on him. How could I go on weaving with but one eye? But I have a good neighbour, a gunsmith, who is a single man. Let one of his eyes be put out. What does he want with two eyes, for looking along gun-barrels?’ The impartial judge, struck with the justice of these arguments, sent for the gunsmith, and had his eye put out.

#### Maclaren's Expositions.

The fifth series of Dr. Maclaren's Expositions of Holy Scripture is to contain eight volumes, making thirty-two volumes in all. This is the fifth. It contains the exposition of 2 *Timothy*, *Titus*, *Philemon*, and *Hebrews i-vi* (Hodder & Stoughton; 7s. 6d.). The wonder of it is the number of texts which Dr. Maclaren has taken in the course of his

life from the Second Epistle to Timothy. He has taken no fewer than fourteen.

### The Heroes and Martyrs of Faith.

The old habit of expository preaching possesses its old power still when it falls into the hands of a master. We do not know for certain that Professor Peake preached those chapters on the great roll-call of the Epistle to the Hebrews which make up his book *The Heroes and Martyrs of Faith* (Hodder & Stoughton; 5s.). He describes them himself as 'Studies in the Eleventh Chapter of the Epistle to the Hebrews.' But certainly they might have been preached. They recall to us just what we have said—those great days of preaching when the same congregation sat under the same preacher, Sunday after Sunday for many Sundays on end, and listened with great delight to the exposition of some fertile portion of Scripture. Not since Dr. Dale, so far as we can remember, has anybody handled any part of the Epistle to the Hebrews with so keen a sense at once of the earliest readers of the Epistle and of the latest, with so keen an appreciation of the circumstances which called it into being, and of the circumstances to which it can now be so unchangeably applied. The book is a delight to read from cover to cover.

### Anglican Church Handbooks.

Since we noticed the 'Anglican Church Handbooks,' edited by Principal Griffith Thomas, four volumes have been published. These are *The English Church in the Seventeenth Century*, by the Rev. C. Sydney Carter, M.A.; *Old Testament History*, by the Rev. F. Ernest Spencer, M.A.; *The Incarnation*, by the Rev. G. S. Streatfeild, M.A.; and *Christianity is Christ*, by the Editor (Longmans; 1s. net each). Dr. Griffith Thomas was a most proper man to select for the editorship of a cheap series of handbooks. He has a name that is known and a position that is unmistakable. And being chosen, it is evident that he gave himself heartily to the work, selecting his authors with care and then leaving them free to do themselves justice. His own volume proves that he is a wide reader and that he can command his reading. The title is taking, and it is as true as it is taking. He treats the subject historically, moving from point to point and making sure of his ground as he goes. But the series altogether deserves the wide circulation it is meant for.

### The Religion of the Chinese.

Professor J. J. M. de Groot of Leyden is the great literary authority on the religion of China. So, of course, he took the religion of China as his subject when he went to Hartford to deliver the Hartford-Lamson lectures on the Religions of the World. Whether he delivered the lectures in English we are not told. But he knows English. He can speak it with freedom, and he can write it with taste. His great book on this very subject was written in English that it might reach the greater public.

Here then is a sketch, reliable and masterly, and quite good to read for reading's sake, of that which is the greatest force in the nation, and which all the prophets tell us is to become the greatest force in the wide world. The title is *The Religion of the Chinese* (Macmillan; 5s. net).

### The Ethics of Jesus.

The latest volume on *The Ethics of Jesus* is an addition to the 'New Testament Handbooks' edited by Dr. Shailer Mathews (Macmillan; 6s. 6d. net). Its author is the Rev. Henry Churchill King, D.D., President of Oberlin College. Dr. King is aware of the recent rapid increase in the literature of his subject. For one bad moment he doubted if it was his duty to add to it. He will not misunderstand us if we say that the greatest merit of his book is its clear recognition of the fact that a book on the Ethics of Jesus cannot be written. For Jesus was never a teacher of Ethics, but of Religion.

Dr. King recognizes this. He separates as he can. But he knows he cannot in one single instance separate what Christ says on conduct from what he says on belief. Take the beatitude of the pure in heart as an example. Purity—is there any topic of teaching more distinctly ethical? But it is purity in heart here. And 'Jesus clearly believes (we quote Dr. King now) that such purity in heart can belong only to those who have a deep reverence for the sacredness of the person.' And then he refers in a footnote to 'the clear insight of the article of Boys-Smith on "Purity" in the DICTIONARY OF CHRIST AND THE GOSPELS,' and quotes these words: 'To make common, *i.e.* to vulgarize, is the way to make impure: profanity is the ruin of purity. A well-spring of living water, fenced about by reverence,—that is "purity."' 'I have long believed,' he says, 'that the positive side



of purity could not be truly characterized without bringing into prominence the spirit of reverence for the person as essential to it.'

#### The Road to Happiness.

Miss Constance Williams has translated Yvonne Sarcey's *La Route du Bonheur—The Road to Happiness* (Melrose; 3s. 6d. net). It is the young woman's guide to all goodness in this life. One chapter discusses the four K's of the German ideal—*Kinder, Kleider, Kirche, Küche*, and disapproves of them. 'A woman only begins to be really ideal when she has learned to forget her multifarious occupations and her own personal worries, to think only of those her husband brings home with him, to smooth them out with a smile. Certainly her sphere is the house, her children, the kitchen; but it is her part to reconquer each day, by the charms of her grace and beauty, that husband ever inclined to be fickle and fond of change.'

#### The Lowly Estate.

The book lover is never weary of reading about books. He may not read many books; for the lover of books and the reader of books are different persons. But he is never weary of reading books about books.

One of the pleasantest books about books which it has ever been the book lover's fortune to find is an anonymous book called *The Lowly Estate*, published by Mr. Andrew Melrose (5s. net). The author is himself a lover of books and a believer in them. 'If your interest is in literature,' he says, 'there are no limits to the legitimate objects for your conversation and no room for the development of the lower passions. The wider your knowledge, the deeper your humility becomes, the more gracious your spirit. Are you a reader? You know where beauty lies. Are you a writer? You have some truth to communicate and a holy zeal to do it. Nor in this case have you any competition to fear, any rival of whom to be jealous; your public is your own inalienable asset, your sole competitor is yourself. In the world of literature every man is equal and every man is king. And in the language common among kings, every king is "my well-beloved brother."' •

The book is all about books. Once or twice the author makes an effort to get away from them. But that is evidently only that he may return to it with the greater zest; and at the utmost it is

only for a run into the garden. So great a lover of books is he that he can even accept selections. He admits, of course, that he is not easily enamoured of selections. But he admits also that he has just added to his store a reprint of the *Selections from the Writings of John Ruskin*, which was first published in 1862. Let our anonymous writer encourage us to read Ruskin in the books from which these selections are taken, as he here wisely does encourage us, and leave the selections alone. For Ruskin in selections is art without nature, exaggeration without the thing exaggerated. The only volume of selections that can be read as if it were the original is the volume that was made many years ago from the writings of George Eliot.

The reader of books who is not a book lover complains that books about books have nothing to say. Of course not; except about books. This anonymous author never tries to say anything; he simply talks about books. And the book lover calls him well-beloved.

#### The Struggle with Puritanism.

*The Struggle with Puritanism* is the title of the latest of the 'Handbooks of English Church History,' edited by the Rev. J. H. Burn, B.D. (Methuen; 2s. 6d. net). Has Puritanism no place, then, in the Church of England? Is it altogether an alien and an enemy? If it is so, the Church of England is narrower in compass and poorer in contents than we thought it was. This, at any rate, is the position that is occupied by the Rev. Bruce Blaxland, M.A., Vicar of the Abbey Church, Shrewsbury. And it is not occupied by inadvertence. Mr. Blaxland is thoroughly aware of what he is doing. Is it because he feels his position so strong that he is so dispassionate? There is no vituperation of Puritanism. It is treated as a foe, but the laws of warfare are respected. There is no lament that its strong men should have been the enemies of the English Church, but it is admitted that they were strong men. And so it comes to pass that after the reading of the book, with all its uncompromising and unwavering hostility, the impression is somehow left that Puritanism is the name for the real religion of the nation throughout that period from James I. to William and Mary, which the author describes under the title of 'The Struggle with Puritanism.' Given Mr. Blaxland's conception of the Church of

England, he cannot be called an unfair historian; but we hope and believe that the history of the Church of England throughout this period is a greater thing than he takes it to be.

### A Life Story.

There is no life so pleasant as that of a country minister in Scotland. Read *My Life Story* (Oliphant; 3s. 6d. net), by the Rev. John Hume Wells, Senior Minister of Dunbarney United Free Church, Bridge of Earn. It is a life full of incident, although there never was a battle or a street brawl within its hearing. For body, mind, and spirit are all at work and all in health. Moreover, Mr. Wells can tell his story. Here is his description of a scene in the General Assembly which has had many an historian.

‘My only other recollection of this distinguished man [Professor Robertson Smith] is when I sat as a member of the General Assembly, and heard him make his defence before the fathers and brethren. To see that child of a man stand before so many learned judges, and, without book or note in his hand, go over a number of intricate points, and state his views with a strange mixture of boldness (or, as some thought, impertinence) and calm self-possession, was an experience never to be forgotten. His opponents were amazed, and his supporters triumphant. Chapters and verses were handled as freely as if they were articles lying before him. His memory held all, and his mind’s eye pierced through all. The utter absence of emotion in his tones, when every one’s feelings in the crowded house were strung up to the highest pitch, had a weird effect. He neither rose to eloquence, nor sank to commonplace, but went on steadily, ploughing his way through masses of facts and difficulties and conflicting theories.

‘There was no wit except once, and that was in a hidden form, which, however, all could detect. He came to the charge that he was imperilling the Ark of God. Dr. Begg had solemnly said that, like Eli, he trembled for the Ark of God in the hands of this young Levite. He caught up this, and said in a startling voice, “But, Moderator, who was this Eli, who trembled for the Ark of God? A worldly ecclesiastic!” He added no more, but on he went with his defence. But the hit was so sudden and keen, and so applicable to the less admirable side of Dr. Begg’s character, that loud laughter followed.’

### Protestant Missions in the Near East.

In his recent volume of the Reformation in Scotland, Dr. Hay Fleming describes the causes which led to the Reformation, and gives the first place to the circulation of books and pamphlets. There is a greater matter than the Reformation of Religion in Scotland. It is the progress of the Kingdom of God throughout the world. The time is coming when men will recognize the enormous influence that may be exercised by missionary literature. Then honour will be given to the publishing house of Oliphant, Anderson, & Ferrier.

It is fitting that a firm with its headquarters in Edinburgh should be the greatest publishers in Britain of the literature of Missions. And it is fortunate. For not only are many books written in Scotland, but also into it, the great book-reading country, are poured English, American, and Continental books on Missions, that they may be circulated everywhere from this centre. And thus it comes to pass that Dr. Julius Richter gets his great histories of modern missionary enterprise translated and published by Messrs. Oliphant, Anderson, & Ferrier in Edinburgh.

The new volume is *A History of Protestant Missions in the Near East* (10s. 6d.). The Near East embraces the Muhammadan Lands. It includes Turkey and Armenia, Syria and Palestine, Persia, Egypt and Abyssinia, and at least a considerable part of the work amongst the Jews.

Now Dr. Richter is an impartial historian. If the Jews can tolerate the story of Jewish missions in any form, they will be able to read the story told here. He is also an accurate historian. The pains he takes to reach the truth indicates a new conception of what history means, at any rate religious history. And, finally, he knows the necessity of so writing that he will be read. He has a German style which can be rendered into English and accepted as literature.

The account of the Armenian massacres is a good example. Here it is of the utmost necessity that the facts be facts. Credible they scarcely can be, so inhumanly do some human beings behave. As for interest, that needs no importation. ‘The crowd, supplied with arms by the authorities, joined most amicably with the soldiers and the Kurdish Hamidiye on these festive occasions. Every one was in good humour. The Turkish women stimulated their heroes by raising the



guttural shriek of their war-cry, the Zilghit, and deafened the hopeless despair of their victims by singing their nuptial songs.'

#### The Problem of Evil.

The Augustinian doctrine of sin is passing at present through a fierce fire of criticism. But it must be said that some of its critics have very little knowledge of what the Augustinian doctrine of sin is. Before they write anything more about it, they should read a volume entitled *The Problem of Evil*, which has been written by Dr. Marion Le Roy Burton, formerly Assistant Professor of Systematic Theology at Yale University, and now President of Smith College (Open Court Publishing Co.). No doubt a thorough study of Augustine himself would be still more useful, but it would take more time. This is a critical examination of Augustine, and competent. The author has read all the other great criticisms of Augustine and all the other great books on sin. But he knows Augustine for himself.

#### Judaism in Music.

Mr. William Reeves, of Charing Cross Road, has had a translation made of Wagner's *Das Judenthum in der Musik*, the original essay and the later supplement. The translator is Mr. Edwin Evans, Senior, who has furnished the essay with Notes and an Introduction. The title is *Judaism in Music* (3s. 6d.).

#### A Life of Christ.

The Rev. A. R. Whitham, M.A., has arranged the narrative of the Four Gospels, so as to form a new Diatessaron. But what he has omitted he has omitted out of no dogmatic malice, but simply to avoid repetition. He has taken the text of the Revised Version, to which he has added footnotes in explanation of difficulties, and occasionally in recommendation of the doctrine, very much after the manner of the most approved modern commentaries. The title is *The Life of our Blessed Lord* (Rivingtons; 3s. 6d.).

#### In the Primitive Church.

The Rev. W. S. Hooton, B.A., has rewritten the Acts of the Apostles in a form suitable for the English reader of the present day. That is to say, he has rewritten the history contained in the Acts of the Apostles according as he himself is able to

understand it, and as he thinks it should be understood by others, if the profit of the book is to be made available for present controversy as well as for present conduct. The title is *Turning-Points in the Primitive Church* (Thynne; 3s. net). The volume forms one of Mr. Thynne's 'Theological Library,' every volume of which is evangelical to the core.

#### The Doctrine of Creation.

Mr. Fisher Unwin has published a discussion of *The Doctrine of Creation*, written by C. M. Walsh (3s. 6d. net). The conclusion is that a doctrine of creation out of nothing, although conceivable and possible, is not taught in Scripture, and is probably not true. Still less has been said, or can be said, for the doctrine of the creation of the world from an eternally existing matter. Therefore the true doctrine of creation is that the world is an emanation from God Himself. From first to last the discussion is conducted with learning, ability, and reverence.

Mr. Fisher Unwin has also published an extremely attractive edition of *The Following of Christ*, by John Tauler, done into English by J. R. Morell (3s. 6d. net). The first edition was issued in 1886 by Messrs. Burns & Oates. This is described as the second impression. It is a notable addition to the devotional shelf. Such books are more in demand now than they were in 1886. Another impression is sure to be called for shortly.

#### The Old Egyptian Faith.

The first series of lectures on the Michonis Foundation were delivered at the Collège de France in 1905. The lecturer was Dr. Naville, Professor of Egyptology at the University of Geneva. For the six lectures Professor Naville selected six principal topics, the development of which appeared to him likely to offer a general idea of the Egyptian Religion. The lectures were published under the title of *La Religion des Anciens Égyptiens*. They have now been translated into English by the Rev. Colin Campbell, D.D., and issued as a volume of Messrs. Williams & Norgate's 'Crown Theological Library,' under the title of *The Old Egyptian Faith* (5s.). There is no safer guide to the Religion of Egypt than Professor Naville, and no pleasanter exponent of it. This volume is simple enough to serve as first steps, and the illustrations though not numerous are well chosen.

### The Ring of Pope Xystus.

Mr. F. C. Conybeare is the translator and commentator of the first English edition of *The Ring of Pope Xystus*, which has been published most attractively by Messrs. Williams & Norgate (4s. 6d. net). The translator believes that *The Ring of Pope Xystus* is a Christian recension, made not later than the middle of the second century, of an earlier collection of aphorisms, and perhaps of a collection of such collections. It is neither wholly Stoic, nor wholly Pythagorean, but as it has come down to us, we are bound to attribute it to a Christian. The Shorter Catechism says, 'Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.' Pope Xystus says, 'Deem not one sin to be lesser than another.' Are they both right?

### Bible Notes.

For the last six years courses of 'Bible Notes' have appeared in the *Friend*, and have been republished in attractive little volumes with inter-

leaved writing-paper. The sixth volume, reprinting the papers of 1909, deals with the writings of Paul. The author is the Rev. Robert S. Franks, M.A., of Woodbrooke, a man who has a keen sense of the value of accurate up-to-date scholarship, and a teacher who can write for teachers. The book may be had from the Woodbrooke Extension Committee, 3 George Street, Croydon (1s. net).

### The Social Gospel.

In the present welter on the social question it is necessary to know whom to read. Professor Shailer Mathews is one who may be read, and who will even richly repay reading. He has already published *The Social Teaching of Jesus*, in 1897, as well as *The Church and the Changing Order*, in 1907. Now he has published *The Social Gospel* (Philadelphia: The Griffith & Rowland Press; 50 cents net). It is a beginner's book, and covers the whole social continent. At the end of each chapter there are questions on the chapter itself and questions for further study.

## The Disciples and Christ's Resurrection.<sup>1</sup>

BY PROFESSOR THE REV. J. S. BANKS, D.D., HEADINGLEY COLLEGE, LEEDS.

TWO things clearly appear from the Resurrection narratives. First, that the attitude of the Apostles and other disciples towards the idea of resurrection was at first one of doubt, not to use a stronger term; and secondly, that the doubt was replaced by faith on the first Easter Sunday. The fact that the women, who had watched the burial by Joseph of Arimathea, brought spices to anoint the body shows that they had no expectation of a resurrection. The same is proved of the Apostles and others by the way in which they received the first reports brought by the women of what they had seen and heard at the grave. They tell the Apostles of the empty grave, the message of the angels and of Christ Himself who had met them as they were returning; Mary Magdalene, in particular, tells of her interview with the Risen One. 'And these words appeared in their sight as idle talk; and they disbelieved them' (Lk 24<sup>11</sup>, Mk

16<sup>11</sup>). Peter and John then go to the grave, and find the conditions as the women had said. Peter returned home 'wondering,' perplexed, unable to explain what he saw. John says of himself that he 'believed.' This is John's recollection after many years of his feeling at the time; but it does not appear that he said anything to others on the subject.

There is no sign whatever of any predisposition to faith on the disciples' part, but the opposite. If we think that this is improbable in view of the references of Christ during His life to His death and rising again, we are reading our views into the Apostles' circumstances. Full consideration of the earthly Messianic views of the disciples and the extraordinary character of the resurrection idea will suggest an opposite conclusion. The fact that the Evangelists record both the predictions of the Resurrection by Christ and the failure of the disciples to understand them is certainly evidence of honesty. It would seem that, despite all Christ said before-

<sup>1</sup> See *The Appearances of our Lord after His Passion*. By H. B. Swete, D.D. Macmillan. 2s. 6d. net.



hand on the subject, the facts were so transcendent that their meaning could not be gathered from words, but only from the final issues. The first attitude of the disciples was natural, and one that we should have taken in their circumstances.

It is no less certain that on the first Easter Sunday the attitude of doubt gave place to faith, and that three occasions of the great change were Christ's appearance to Peter, to the two Emmaus disciples, and to the assembled apostles and others. There can be little doubt that the report brought by the Emmaus travellers on 'that very day' made a deep impression on the disciples (Lk 24<sup>35</sup>), and all the more that it was preceded by the testimony of Peter. The Emmaus travellers found the eleven and others 'saying, The Lord is risen indeed, and hath appeared to Simon' (v.<sup>33</sup>). The only other reference to the appearance to Peter is Paul's definite statement (1 Co 15<sup>5</sup>). We can easily understand how Paul knew this. When he went to Jerusalem three years after his conversion (Gal 1<sup>18</sup>) to interview Peter, they must often during the fifteen days have interchanged views respecting the past. Nothing is said of what took place between the Lord and Peter. Probably Paul himself did not know. The subject was too personal and sacred for Peter to speak of in detail. His testimony to the eleven first broke the gloom resting on the disciples; and so Peter fulfilled the charge of Christ, 'Do thou, when once thou hast turned again, stablish thy brethren' (chap. 22<sup>32</sup>).

We may note parenthetically that some difficulty is caused by the remark in the Mark appendix that the assembled disciples did not believe on the report of the Emmaus travellers (chap. 16<sup>13</sup>). Dr. Swete's comment is: 'Mark's statement is either from a later and less accurate account, or it must be taken to refer to some who still held out against the growing evidence of the Resurrection.'

The twofold witness of Peter and the Emmaus reporters is then finally sealed by the sudden appearance of the Lord Himself in the midst of the assembled disciples (Lk 24<sup>36-42</sup>). The disciples are naturally 'terrified and affrighted,' and think that it is a spirit. Christ reasons with the doubt, and shows them His hands and His feet. While they still 'disbelieved for joy, and wondered,' He takes food with them, and proceeds to expound the fulfilment of O.T. prophecy in what has taken place. This appearance and action of Christ Him-

self evidently completes the work of conviction in the case at least of the majority of the apostles.<sup>1</sup> Thomas is dealt with separately. Luke's words, 'disbelieved for joy, and wondered,' while verbally different, substantially accord with John's words, 'The disciples were glad when they saw the Lord' (20<sup>20</sup>). This complete account of what took place on the first Easter Sunday is found in St. Luke (chap. 24), and it is not crossed in any serious respect by anything in the three other accounts. It might seem as if the account of the Ascension (v.<sup>50</sup>) followed immediately on what precedes, but this is not necessarily the case. There is some difficulty in fitting in the scene on the lake in the Johannine appendix (chap. 21), but this is only part of the larger question of the relation of the Galilean and the Judæan ministry as well as of the Synoptic and the Johannine Gospels.

On the events of Easter Sunday Dr. Swete remarks: 'The appearances on Easter Day, regarded as a whole, bear the stamp of the mind of Jesus Christ; the Easter sayings are such as no sane criticism can attribute to the imagination of the Apostolic Age. It needs a sturdy scepticism to doubt that these narratives rest on a solid basis of fact, or that words so characteristic of the great Master are in substance the words of the Risen Christ.'

Only Paul mentions the appearance to James (1 Co 15<sup>7</sup>). But the statement has every element of probability in its favour, especially in view of the position taken by James in the Church at Jerusalem. It does not appear that the brothers of the Lord had believed during His life. James becoming a believer was probably due to the Resurrection, and is strong evidence of the truth of the Resurrection. What more natural than that Christ should appear to James, who seems to have been the oldest of His brethren, and was a strong character? Paul would certainly learn the fact in the interview at Jerusalem already referred to.

The peculiar character of the intercourse between Christ and the disciples during the forty days is best explained on the supposition of a change in His person that is going on but is not complete. Not complete, for He eats with them: and yet great, for He is not recognized at first. It is so with Mary Magdalene and the disciples beside the

<sup>1</sup> Luke says 'eleven.' He does not refer to the case of Thomas, but seems to blend the two scenes together; cf. Lk 24<sup>39</sup> and Jn 20<sup>27</sup>.

lake, as well as the two Emmaus disciples, although in the last instance it is specially said that 'their eyes were holden.' He does not remain with the disciples, but comes and goes at pleasure. He appears in their midst 'when the doors were shut,' and as suddenly vanishes. Dr. Forrest reminds us that Christ here hovers between or belongs to two worlds, the earthly and the spiritual, exhibiting the characteristics of both. 'Christ hovers, as it were, on the border line of two different worlds, and partakes of the characteristics of both, because He is revealing the one to the other.' Strange as it may seem, this condition is natural in the circumstances of the case. Any other account would have raised objections. His body was in process of spiritualization. He had not yet the complete spiritual or glorified body of the heavenly life, but was on the way to it. The final, permanent transfiguration was going on. Hence the doubts of some spectators, apparently to the last. 'Some doubted,' is said of the appearance to the eleven on the mountain in Galilee (Mt 28<sup>17</sup>), which appearance Dr. Swete identifies with that to 'above five hundred brethren at once' (1 Co 15<sup>6</sup>), 'of whom the greater part' were living when St. Paul wrote.

Two other details referred to by Dr. Swete are worthy of mention. He thinks that the Ascension (not in Galilee, but 'over against Bethany') presents even a greater difficulty to modern thought than the Resurrection. It seems directly to transgress the most elementary laws of matter. But we must remember the 'spiritual' body, the change

being completed at the Ascension. The essence of the Ascension is the definitive withdrawal into the spiritual world, which is not of necessity remote from the material world. The very idea of remoteness belongs only to the material; the same applies to Ascension and all physical movement. 'It is a fact, as we believe, that forty days more or less after the Resurrection the Lord finally withdrew His risen body from the eyes and touch of His disciples, and that in the moment of His disappearance He was enveloped by a passing cloud, which travelled upwards as if it were carrying Him up to heaven. And this fact was a symbol of a great and vital Christian truth, which is also a fact, but in the spiritual world.' 'He is *at the right hand of God*, in the highest region to which human nature can attain; and yet behind the thin veil of phenomena He is still in our midst.'

Dr. Swete also emphasizes the idea of the 'spiritual' body in regard to the future resurrection of the dead. 'What is meant by resurrection in this sense? Not resuscitation, as many of the teachers of the ancient Church supposed, but as St. Paul teaches, the clothing of the spirit with a spiritual body.' The literal sense was the one generally held in early days, as by Tertullian, Jerome, and even Augustine. Origen and the Alexandrians advocated a more spiritual view, but in vain. The Roman form of the Apostles' Creed said 'resurrection of the flesh,' and even 'this flesh.' See Dr. Swete's work on the Apostles' Creed, p. 93 ff.

## The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, M.A., D.D., EDINBURGH.

### Ignorance, Christian, and Hopeful.

#### REVELATIONS.

THIS last part of the discourse between the pilgrims and Ignorance is the cleverest of all, and that which shows the furthest insight into character and human nature. Ignorance upon the question of revelations reveals himself and his whole attitude to life and thought. He is opposed to mysteries

of all kinds—and that in this so mysterious world, where every 'flower in the crannied wall' contains, if we could but read it, the whole mystery of God and man.

It is, unfortunately, a familiar attitude of mind in all generations. 'Jupiter' Carlyle, in his *Autobiography*, speaks of some one as 'a good man, and had not a particle of enthusiasm.' Froide



with that wearisome air of superiority of his, discounts the deeper and more wonderful elements in John Bunyan's religious experience, in such a fashion as to give the impression that no man of culture could possibly take them seriously. It is this air which tries the faith of some, and (it may be confessed with little shame) the patience of others, who read his book. We know the type well enough. Such men discount all revelations as matters not to be considered, and confine themselves to reasonings, judgments, and opinions which are intelligible to the meanest intelligence. In a word, they discount every experience or conviction which rises above the dead level of mere common sense. They are shy of the spiritual and 'afraid of that which is high.' While reading them one has to remember that common sense is indeed an excellent thing in its place and for its own levels, but that sometimes it may become the very servant of the devil, just as sentiment may become his handmaid.

There is, indeed, a pretended revelation, detached from knowledge and inquiry, which includes any whimsical fancy of a visionary mind. Such imaginations, half-sane and unbalanced, are worthy of the strongest reprobation which any critic can give them. But besides these there is such a thing as genuine revelation of definite spiritual truths. The days of the Spirit are not yet done, and the soul and conscience may still receive assurances of spiritual truth, clear and direct. Luther finely expresses the distinction when he says (Gal 1<sup>15</sup>): 'For Paul himself had no inward revelation, until he had heard the outward word from heaven, which was this, *Saul, Saul, why persecutest thou me?* (Acts ix. 4). First, therefore, he heard the outward word, then afterwards followed revelations, the knowledge of the word, faith, and the gifts of the Holy Ghost.' John Bunyan's autobiography is full of the records of such experiences:—'That scripture fastened on my heart,' 'That sentence darted in upon me,' 'These words did with great power break in upon me,' 'Suddenly this sentence fell upon my soul,' etc. etc. Every Christian knows what that great text means, 'When it pleased God to reveal his Son in me.' But the distinction between self-evolved revelations, arising from one's own fancy or desire, and the seizure of the soul by authentic words of God, is so fine and so profound for Ignorance to understand. It requires intellect, and intellect

trained to spiritual discernment, to distinguish between the will-o'-the-wisp and the fire of God's illumination.

So Ignorance falls behind, nursing his foregone conclusions; a man of prejudice and fatal twist of mind. He is open to no new light. Light falling on him only annoys him. It would be torture to him to be 'bare to the universal prick of light.' A passage in Nathaniel Hawthorne's *English Note-Books* (ii. 7) is strikingly relevant to this situation: 'York is full of old churches . . . and in some of them I noticed windows quite full of painted glass, a dreary kind of patchwork, all of one dark and dusty line, when seen from the outside. Yet had I seen them from the interior of the church, there doubtless would have been rich and varied apparitions of saints, with their glories round their heads, and bright-winged angels, and perhaps even the Almighty Father Himself, so far as conceivable and representable by human powers. It requires light from heaven to make them visible. If the church were merely illuminated from the inside—i.e. by what light a man can get from his own understanding—the pictures would be invisible, or wear, at least, but a miserable aspect.' So Ignorance saunters along, with a very clear apprehension of the details of the road about his feet, but with the haziest of notions either as to the object, or the meaning, or the goal of his pilgrimage.

It is this pathetic tragedy which awakens the pity of Christian. Harsh, indeed, he has been in his address to this foolish man, and austere in his denunciation of him and his folly. Yet after all he too is a man with a soul to save and little chance of saving it. He 'much pities this poor man,' and tries to win him by a loving appeal. That is the sure mark of grace in the follower of Jesus. 'Jupiter' Carlyle tells of one Robin Sad, the landlord of the Three Kings at Yarmouth, that he 'entertained us much, for he had been several years a mate in the Mediterranean in his youth, and was vain and boastful, presumptuous and ignorant, to my great delight.' St. Paul, writing about some of the Ignorances of his day, has to confess that I 'now tell you even weeping, that they are the enemies of the cross of Christ.' Such characters are interesting, and most of those who meet them tell about them to others. But only Paul and those who have, like Paul, received the Spirit of Jesus Christ, weep as they tell it.

## RIGHT FEAR.

Ignorance drops behind, and the pilgrims beguile the way with a discourse suggested by him. It seems that he is a common type—one of so many that we gather this to be Bunyan's opinion of the majority of his fellow-countrymen. He is, indeed, 'the average man'; and in the discourse which follows it is the average man with whom we are dealing. The question is, whether such men are really as complacent and contented as they seem, and the answer is that they all have convictions, but, being ignorant as to the spiritual value of these, they do their best to stifle them, with only too good success.

It is in this way that we come in sight of the value of right fear. For a long while we have been journeying in company with Hopeful, an exceptional and rare journey among Puritan guides. Dr. Whyte has pointed out, *e.g.*, that for two references to hope, Goodwin has a hundred and twenty-four references to fear. John Bunyan also knew the value and felt the need of fear, and no one felt more keenly than he the danger and treachery of false, light-hearted, or thoughtless hope. In *The Holy War*, he introduces Pitiless, and makes him assert that his name was not Pitiless, but Cheer Up—a touch displaying far-reaching insight into character and knowledge of men. In this connexion it is interesting to recall Montaigne's open and desperate war against fear. 'The thing in the world I am most afraid of is fear,' he tells us (i. 17); and again, 'I do not find myself strong enough to sustain the force and impetuosity of this passion of fear. . . . Whoever should once make my soul lose her footing, would never set her upright again: she retastes and researches herself too profoundly, and too much to the quick, and therefore would never let the wound she had received heal and cicatrise. It has been well for me that no sickness has yet discomposed her; at every charge made upon me, I preserve my utmost opposition and defence; by which means the first that should rout me would keep me from ever rallying again. I have no after-game to play.' But the Christian's play is all after-game. It begins when he has lost his footing, and his life is one long wonderful rallying again from the disaster of sin and the misery of right fear. Bunyan is very clear upon this, and his long treatise 'On the Fear of God' deals with

the matter very fully. 'Take heed,' he says in that treatise, 'of hardening thy heart at any time against convictions of judgments. I bid you before to beware of a hard heart, now I bid you beware of hardening your soft heart. The fear of the Lord is the pulse of the soul. Pulses that beat are the best signs of life; but the worst show that life is present. Intermitting pulses are dangerous. David and Peter had an intermitting pulse in reference to this fear.'

Christian is no coward, and the adjective *right* is in italics when he speaks of right fear. The word fear has two senses, according as it relates to dangerous or to sublime things. In the one connexion it is a sense of danger; in the other it is the faculty of reverence, the habit of wonder, the continued power of awe and admiration. Christian's analysis of it includes both these senses. (1) It rises in the conviction of sin—not (it will be observed) in the approach of punishment, but in the horror of sin itself, as a thing to be abhorred apart from its consequences. (2) It leads to a laying hold on Christ for salvation—in which the sense of danger and the faculty of reverence are combined. (3) It begets in the soul a great reverence for God—the second of the above-named elements. This reverence for God, and, in general, reverence for anything that is high and great, is a matter needing very special attention at the present time. Wordsworth told us that 'we live by admiration'; but a century of scientific and industrial and commercial progress has tended to an immense increase in man's belief in himself, his efficiency, and his will, and to a corresponding decline of the habit of veneration. It is striking that in modern books on Theosophy the ancient doctrine is being repeated with as much insistence as ever, that the first stage in the initiation of disciples is just this—the laying aside of the exercise of criticism, and leaving the soul open to receive and venerate the great thoughts and the memories of great men. Here, in a few pregnant and suggestive words, Bunyan gives us as thoughtful an exposition of what that involves as we may hope to find anywhere. In reverence there is the appreciation of God's *honour*, of the value of *peace*, of the witness of the *Spirit*, and of the respect due to *public opinion*. These are simply thrown out, and passed from in the discourse. But they will well repay an hour of careful thought, which may help us to rehabilitate the difficult exercise of



veneration by dwelling on these successive phases of its meaning.

#### AN EPISODE.

Hopeful, however, finds this conversation a somewhat severe mental exercise for the drowsy region; and, indeed, so powerful a piece of analysis is ill suited to a lethargic mood. Indeed, this very episode, interrupting the discourse in so simple, yet so lively a fashion, seems to be a quite conscious literary device on the part of the writer to break the monotonous enchantment of the place. Hopeful assents languidly to Christian's views, and asks whether they are not now almost past the Enchanted Ground. In spite of his disclaimer, we suspect him of being just a little bored with Christian's lecturing. His is a young and sunny spirit, intent upon the concrete rather than the abstract, and finding it difficult to concentrate his attention with the same tenacity as the older and more austere man. Besides, the subject is uncongenial to him. It is hardly to be wondered at that Hopeful should find it more or less distasteful to talk much about *fear*, right or wrong. The whole scenery and experience of the journey of Christian with Hopeful are of a lighter sort than those of Faithful's journey. Ease, the Enchanted Ground, the Land of Beulah—there were no such scenes as these in Faithful's shorter and more tragic march. Yet Christian can never forget that there has been Doubting Castle in this easier road, and he has his own rigorous way of keeping his friend awake.

#### RIGHT FEAR AGAIN.

So he strenuously returns to his lecture, and proceeds with an analysis so incisive and so original that it must appeal to the mind of the drowsiest of listeners. Such ignorant persons as those he is discussing are conventional to the very bone. Their whole system of ideas is taken for granted and accepted as the obvious and only possible way of conceiving things. Fear, intruding upon this mass of accepted conventionalities, is at once condemned as wrong. (1) Their conventional system is supposed to be of the divine ordering, and, therefore, fear must be of the devil—nowadays we would say it is of the liver, or the nerves, meaning just what they meant. (2) It is supposed to be of the devil, by which they mean their acceptance of convention. It does spoil that, but then

that is not faith. (3) Their conscience is as conventional as their intellect, and anything such as fear which breaks in upon the routine of their morality, violates their sense of duty. But the conscience of ignorant respectability has no more to do with real morality than it has with astronomy. (4) Their good opinion of themselves is the most absurd and radical conventionality of all, and when fear touches that 'pitiful old self-holiness,' it has gone altogether too far, and the outrage upon self-complacency calls forth the most immediate and violent resistance. There is a magnificent verse which tells us:

Live out the best that's in thee, and thou art done with fears.

But these ignorant children of conventionality take it for granted that anything that is in them is the best possible, nay the only, way of right living and thinking, and they make short work of fears that they may preserve the *status quo*.

#### Temporary.

Christian is a shrewd conversationalist, and though he insists on finishing his analysis he does not elaborate it. Hopeful has shown signs of fading interest, and Christian is speaking not to please himself, but to keep his friend awake. So he passes on to 'another profitable question'—but this time it is not abstract, but concrete and personal, that it may appeal to Hopeful's interest more directly. It succeeds from the outset, and leads to a new train of peculiarly fresh analysis of character.

It is to be noted, however, that in this whole part of the *Pilgrim's Progress*, the allegorist yields to the preacher, and although Ignorance and Temporary are live men, they are also texts for very able and profitable discourse. Indeed, so much is this the case, and so interesting to Bunyan is the discussion apart from its character-painting, that the allegory here breaks down completely, so far as its consistency as narrative is concerned. One of those rare notes of time is introduced ('about ten years ago') which throw the incident out of all relation to the rest of the story. At that date we have Temporary dwelling in Graceless, which is about three miles from Hopeful's home in Vanity Fair.<sup>1</sup>

<sup>1</sup> It will be observed also that this town bears the same name as Christian bore in the City of Destruction. Macaulay, in his essay on *The Pilgrim's Progress*, discusses this point with considerable fullness.

Temporary consults Hopeful, who pities him and has hopes of him; and Christian also must have been dwelling permanently thereabouts, for the story tells of what is evidently a long-standing acquaintance that had been suddenly broken off. Thus we have Christian a dweller in or near Vanity Fair instead of Destruction, and Hopeful a Puritan religious guide before his conversion. Thus, from the point of view of geography and of history, the story is a hopeless tangle of confusion at this point. But the reason for this is, as Stevenson points out in his well-known essay, the growing intensity of spiritual realities and the fading of earthly interests as the pilgrimage draws on towards its close.

Temporary—rendered by their former personal acquaintance with him when they all thus dwelt near together as vivid a character as if they had met him by the way—is one more phase of Bunyan's pet aversion. Pliable, Timorous, and Mistrust, Turnaway (that 'wanton professor and damnable apostate'), Turnback, are all different varieties of the same type. In *The Holy War*, 'Three young fellows, Mr. Tradition, Mr. Human Wisdom, and Mr. Man's Invention, proffered their services to Shaddai. The captain told them not to be rash; but at their entreaty they even enlisted into Boanerges' company, and away they went to the war. Being in the rear they were taken prisoners. Then Diabolus asked them if they were willing to serve against Shaddai. They told him that as they did not so much live by religion as by the fates of fortune, they would serve him. So he made two of them sergeants; but he made Mr. Man's Invention his ancient-bearer [standard-bearer].' In all these figures we have, as we have said, types of Bunyan's pet aversion. Stevenson used to say, 'I cannot bear idiots': Bunyan would have said, with at least equal gusto and emphasis, 'I cannot bear turncoats.' Even in Apollyon's taunting of Christian with being a turncoat, in the Valley of Humiliation, we can see the bitterness which this vice always rouses in Bunyan's breast. Temporary is indeed a milder type than Turnaway, and the emphasis in his case lies on emotional shallowness and slightness rather than on deliberate apostasy. Yet Bunyan feels himself under no obligation to handle him gently.

It is a curious question what exactly he means by making him live 'two miles from Honesty.' Evidently something is intended, for it is intro-

duced without any other reference to the latter town. Is it to remind us of the worthlessness of sincerity without endurance? or is it to indicate that he was not *quite* honest, though he dwelt in that neighbourhood? or does he mean that Temporary was *not* honest, the only really honest thing being that grace which carries a man through to the end? We cannot tell, but on the whole the first explanation seems the most probable. The good intentions and earnest disposition of the man are clearly indicated, and indeed are almost implied in his very name.

These pitiful triflers with pilgrimage serve to throw up into clearer and more impressive distinctness the splendid *stretch* of the *Pilgrim's Progress*. The very imagination of the road—that continuous and uniting bond between the beginning and the end, connecting the City of Destruction with the Celestial City with its unbroken ribbon of white highway—suggests a majestic and courageous appeal for continuance 'unto the end.' Such men as Temporary, with their short-lived enthusiasms, soon broken off and never leading to any goal, are shamed by the very road itself.

That is the literary and artistic side of this matter, but there is a theological aspect of it also. How do such men as Temporary stand related to the doctrines of efficient grace and the perseverance of the Elect? The answer is supplied in the name of Temporary's native town, Graceless. Bunyan believes in the perseverance of the saints, but he sees very many who never had grace, though they thought they had it and were so considered by others. There is no falling from grace here, for Temporary never had it. It is at least an easy and a logical way of resolving a very difficult and subtle question. Bunyan faces the facts of life unflinchingly, and explains them as best he may. His verses on 'An Apple-Tree' are a fuller exposition of this particular subject:

A comely sight indeed it is to see  
A world of blossoms on an apple-tree:  
Yet far more comely would this tree appear,  
If all its dainty blooms young apples were.  
But how much more one might upon it see,  
If all would hang there till they ripe should be.  
But most of all in beauty 'twould abound,  
If every one should there be truly sound.  
But we, alas! do commonly behold  
Blooms fall apace, if mornings be but cold.



They, too, which hang till they young apples are,  
By blasting winds and vermin take despair;  
Store that do hang, while almost ripe we see  
By blust'ring winds are shaken from the tree.  
So that of many only some there be  
That grow to thrive to full maturity.

These lines hardly require the somewhat heavy moralizing of the verses which interpret them in the 'Divine Emblems.'

From these deeper questions which the case suggests, but which the story touches on but lightly, Bunyan passes to the still more congenial human aspects, the reasons and the manner of backsliding.

As to the reasons, the first cause of Temporary's change is not mentioned in Hopeful's speech, but in a preliminary remark of Christian's. It was

through the acquaintance of one Save-self that the trouble suddenly began. Of course, this companion is allegorical, and stands for that self-sufficiency which is the peculiar note of all Bunyan's turncoats. Yet it is hardly likely that a touch so true to experience as this reference to companionship can be unintentional. Every one who has had any dealing with souls knows only too well how crucial the question of companions is. The friendships of a pilgrim are a matter of life and death importance for his career, and most of the tragedies of desertion are traceable in part at least to some such source. As for the further reasons, and the common manner of backsliding, we must reserve our notice of these for the next article.

## Contributions and Comments.

### Character.

THE oldest meaning of the verb *χαράσσειν*, from which the subst. *χαρακτήρ* is derived, seems to have been 'to sharpen,' 'to whet' (Hesiod, *Op. et Di.* 387: *χαρασσομένοιο σιδήρου* [cf. 573; *Scut. Her.* 235]); but the idea of 'incising, engraving, indenting' must date from a very early time, although the verb *χαράσσειν* in this sense is not met with until comparatively late (e.g. Erinna, *Anthol. Pal.* vii. 710. 8; Diod. iii. 44. 3, etc.). For the substantive *χαρακτήρ* was very early used in a figurative sense, derived from the process of minting, as = 'mark,' 'stamp,' 'impression' (*Æschyl. Suppl.* 272 f. [Kirchh.]: *Κύπριος χαρακτήρ τ' ἐν γυναικείois τύποις | εἰκὼς πέπληκται τεκτόνων πρὸς ἀρσένων* [schol. καὶ γυναῖκες ἂν Κύπρια ἀνδράσι μιγείσαι τέκοιεν καθ' ὑμᾶς]; Eurip. *El.* 559: *τί μ' εἰσδέδορκεν ὥσπερ ἀργύρον σκοπῶν | λαμπρὸν χαρακτήρ*; cf. *Med.* 518). It is hardly necessary, therefore, to quote more instances of the literal unfigurative meaning of the word (e.g. Aristotle, *Oec.* p. 1349 b. 31: *ἐπικόψας* [sc. Dionysius] *χαρακτήρα ἐξέδωκε τὴν δραχμὴν δύο δυναμένην δραχμᾶς*; cf. Diod. xvii. 66, etc.). As early, then, as the fifth century *χαρακτήρ* means 'distinguishing mark,' 'sign,' 'peculiarity,' 'essence.' Thus Herodotus, i. 57 (cf. 142), speaks of *γλώσσης χαρακτήρα*, and we find the same thing in Sophocles

78 N.) who borrowed so much from him

(Aristoph. *Pax.* 420, we read: *ὁ γοῦν*

*χαρακτήρ ἡμεδαπὸς τῶν ῥημάτων* (cf. Diod. i. 8. 4: *χαρακτήρας διαλέκτων*). Herodotus also mentions a *χαρακτήρ τοῦ προσώπου* (i. 116), not unlike the passage just quoted from *Æschylus* (cf. also Diod. i. 91; Dio Chr. *Or.* lii. 6. p. 268 [R.]). The word has practically become stereotyped in this sense, which it retains down to the present day. We shall now discuss a few minor modifications.

1. The word *χαρακτήρ* is very often used to accentuate a certain distinguishing peculiarity, or any special feature (Eur. *Hec.* 379: *δεινὸς χαρακτήρ καπίσημος ἐν βροτοῖς | ἐσθλῶν γενέσθαι*; Plut. *Thes.* 7: *χαρακτήρα τῆς εὐγενείας*; [Isocr.] *ad Dem.* 8: *εἰδοξίας* [cf. Sext. Emp. p. 50. 20 [B.]; Plut. *Quaest. conviv.* 718 a.; Epict. iv. 5, 16 f., iii. 22. 80; 2 Mac 4<sup>10</sup>), and is also probably connected with conceptions like *μορφή* and *χρῶμα* (Plut. *Phoc.* 3: *τούτων δὲ τῶν ἀνδρῶν αἱ ἀρεταὶ μέχρι τῶν τελευταίων καὶ ἀτόμων διαφορῶν ἓνα χαρακτήρα . . . ἐκφέρουσιν*, etc.; cf. Sext. Emp. 554. 27).

2. The notion of *χαρακτήρ* received a special value and force through a literary work. Soon after 319 B.C. Theophrastus wrote under the title of *Ἡθικοὶ Χαρακτῆρες* (so the title is given in Diog. Laer. v. 47), that famous book, which, although it exists now only in an epitome, nevertheless contains a wealth of the most ingenious observations concerning the phenomena presented by human beings. The work produces a comical effect only because its observations are so extraordinarily apt.

There are altogether 30 items. (1) Εἰρωνεία, (2) Κολακεία, (3) Ἀδολεσχία, (4) Ἀγροικία, (5) Ἀρέσκεια, (6) Ἀπόνιοι, (7) Λαλιά, (8) Λογοποιία, (9) Ἀναισχυντία, (10) Μικρολογία, (11) Βδελυρία, (12) Ἀκαιρία, (13) Περιεργία, (14) Ἀναισθησία, (15) Αἰθόδεια, (16) Δεισιδαιμονία, (17) Μεμφιμοιρία, (18) Ἀπιστία, (19) Δυσχέρεια, (20) Ἀηδία, (21) Μικροφλοτιμία, (22) Ἀνελευθερία, (23) Ἀλαζονεία, (24) Ὑπερηφανία, (25) Δειλία, (26) Ὀλιγαρχία, (27) Ὀψιμαθία, (28) Κακολογία, (29) Φιλοπονηρία, (30) Αἰσχροκέρδεια.

This shows us the capability of the ancient thinker to analyze human types, and carefully to distinguish from each other, according to different points of view, features which we would rank in a single portrait (cf., e.g., 2 and 5, 10 and 30). Following, indeed, the example of Casaubon (*Θεοφράστου ἥθ. χαρ.*, Lyons, 1592), it has been held that Theophrastus drew his characters not so much from life as from the stage, and this view is still to be met with everywhere in the history of literature. But although resemblances between the descriptions of Theophrastus and those of comedy are not wanting, we must guard very carefully against a too sweeping generalization in this matter. For, while comedy almost always seeks to caricature, Theophrastus gives a purely objective—one might say a natural science—presentation, without ridicule or satire (cf. H. Reich, *Der Mimus*, 1903, p. 390 ff.).<sup>1</sup>

3. In rhetoric we meet with a special use of the word *καρκτήρ*. It merely develops, indeed, the meaning with which we became acquainted above in Herodotus i. 57, etc. Thus Demetrius (*de Elocut.* 36) distinguishes four kinds of style: the *ἰσχνός*, *μεγαλοπρεπής*, *γλαφυρός*, *δεινός χαρ.*; Gellius (vi. 14), three 'genera dicendi . . . quae Graeci' *καρκτηρές* vocant . . . *ἄδρόν*, *ἰσχνόν*, *μέσον*; Dionysius (*ad Pomp.* 4. 1) mentions two kinds of historiography, the *πραγματικὸς* and the *λεκτικὸς χαρ.* (cf. also Cicero, *Orat.* 134), and Aphthonius (ii. 45. 15 [Sp.]) offers the following prescription for the expression of character: *ἐργάσθῃ δὲ τὴν ἡθοποιῶσαν καρκτηρί σαφεῖ, συντόμῳ, ἀνθηρῶι . . .*

4. Just as with us, the plural of the word was used in ancient Greek in the sense of 'letters' (Plut. *Aporoth.* Lac. p. 214 f.: οἱ τῶν γραμμάτων *καρκτηρές*, de Gen. Socr. 577 f.: ἰδίος τις ὁ τύπος

καὶ βαρβαρικὸς τῶν καρκτηρῶν ἐμφερέστατος Αἰγυπτίοις [cf. *adv. Col.* 1120 f.; Diod. iii. 67]).

5. Lastly, from the meaning 'mark,' 'sign,' there arose the rendering of 'scar' by *καρκτήρ* in the LXX (Lv 13<sup>28</sup>, *χαρ. τοῦ κατακαύματος*).

The above is, in general outline, the history of the notion among the Greeks. From the nature of things, its use in Latin completely coincides with this (cf. *Thesaur. Ling. Lat.*, s.v. 'Character'). When the range of the word seems wider among the Romans (in Isidor. *Orig.* 20. 16. 7, *character* is an instrument for marking cattle; in Cass. Fel. 13, p. 20, it is used of the *stigmata*; cf. Ambros. *Obit. Valent.* 58: 'character domini inscribuntur servuli,' etc.), this is merely an apparent extension of meaning due to the incompleteness of our Greek lexicons. In every other instance the Greek and the Latin usage is identical. Thus the term *character* is applied to the stamp on coins (*Lib. de asse*, 12); letters of the alphabet (Serg. *Gram.* iv. 176. 15: 'character ejus [digammi] ex duabus gammis fit'; cf. Priscill. *Tract.* 1, p. 26. 8); to magical symbols (Ambros. *Serm.* 24. 6: 'qui confidunt in phylacteriis et characteribus'); to the external appearance of man (Iren. ii. 34. 4: '[animas] characterem corporis . . . custodire eundem'; Ven. Fort. *Expos. Symb.* 7: '[dei] vere filius est verbum et speculum et character et imago vivens patris viventis'), as well as his inner being (Donat. Terent. *Eun. praef.* p. 269. 11: 'tertius actus characterem exprimit militis et parasiti'); and to the *genus dicendi* (Varro, *de Re Rust.* iii. 2. 17: '[L. Abucci] Luciliano sunt character libelli'; cf. Serv. *Ecl.* p. 1. 16 [Th.]; Philargyr. on Verg. *Ecl.* p. 1. 13; Prob. *Ecl. praef.* p. 329. 10: 'omne carmen in tres characteres dividitur: dramaticon . . . diegematicon . . . micticon').

J. GEFFCKEN.

Rostock.

## The Place of Charity or Almsgiving in the Old Testament.

CHARITY has always filled a large place in Jewish doctrine and practice. In the O.T. it is repeatedly commended, and receives a wide interpretation. The poor, by which are meant not only the necessitous, but the widow and the orphan, whose bereavement marks them out as especial objects of sympathy, and the 'stranger,' whose friendless con-

<sup>1</sup> The Philological Society of Leipzig produced an excellent annotated edition of Theophrastus' valuable work in 1897; the newest edition is by H. Diels, Oxford, 1909.



dition is an additional plea for tender consideration, are God's clients, who may not be ill-treated or neglected with impunity (Ex 22<sup>22-27</sup>, Ps 68<sup>5</sup> 109<sup>31</sup> 140<sup>12</sup>, Job 5<sup>15</sup>). Solicitude for them is one of His attributes (1 S 2<sup>8</sup>, Ps 113<sup>7</sup>); and such solicitude, manifested by men, is an *imitatio Dei* (Dt 10<sup>18f.</sup>). The memory of the Egyptian servitude, moreover, is to stimulate kindness to the bondman (Dt 16<sup>12</sup> 24<sup>22</sup>), and to the poor generally (10<sup>19</sup>). God's charity is a very implication of His own omnipotence: 'He telleth the number of the stars,' but 'healeth,' too, 'the broken in heart' (Ps 147<sup>3</sup>). To oppress the poor is to reproach one's Maker (Pr 14<sup>3</sup>). On the other hand, they that consider the poor are 'happy' (Ps 41<sup>1</sup>, Pr 14<sup>21</sup>). The Prophets delight in championing the needy against the rich, who exploit them for selfish ends, or who in any way oppress them. The call to do justice to them forms the most impressive feature in the Prophetic exhortations (Is 3<sup>14</sup>, Jer 2<sup>34</sup>, Am 2<sup>6f.</sup> 4<sup>1</sup> etc., Zec 7<sup>10</sup>).

The O.T. writers, however, clearly see the other side of the question. They perceive the drawbacks and dangers of poverty, and never laud it as the ideal condition. They have no benediction for penury. 'Give me neither poverty nor riches,' cries Agur (Pr 30<sup>8</sup>). The Pentateuchal legislation includes some minute and even systematic rules for the relief of the necessitous. The poor and the stranger are exclusively entitled to the 'corners' of the field, the gleanings, the windfalls, and the forgotten sheaf or fruit (Lv 19<sup>10</sup> 23<sup>22</sup>, Dt 24<sup>19-21</sup>), and they have an equal right with the owner to the produce of the soil in the Sabbatical Year (Lv 25<sup>6</sup>). They are to share in the tithe of the produce each third year (Dt 14<sup>28</sup>), and in the good cheer that marks the celebrations of the Festivals (16<sup>11, 14</sup>). The advent of the Sabbatical Year cancels their debts (15<sup>1ff.</sup>), and the wealthy are expressly cautioned not to let this ordinance prevent them from lending willingly to the needy (15<sup>9f.</sup>), for 'the poor will never cease out of the land'; therefore charity must be open-handed (v.<sup>11</sup>). But gifts and loans do not exhaust the Pentateuchal provision for the poor. If an Israelite is forced by poverty to sell his land, his nearest kinsman is bound to redeem it, in default of which the owner recovers it at the Jubilee (Lv 25<sup>25, 28</sup> [H]). If he is forced to sell himself into bondage, the kinsman must buy him out (v.<sup>47</sup>), failing which he is to be offered his freedom after six years' service (Ex 21<sup>2ff.</sup>), and the master is warned not

to let him go empty-handed, or to grudge him his liberty (Dt 15<sup>14, 18</sup>). If he elects to remain in service, he is to be set free, with his family, at the Jubilee (Lv 25<sup>41</sup>). For the Israelites, poor as well as rich, were redeemed from Egypt to be servants of God, not the slaves of men (vv.<sup>41, 55</sup>). Thus the poor have their rights. Charity is not to be flung at them disdainfully, or bestowed as an act of grace. Thy 'brother' is to 'live with thee' (Lv 25<sup>35</sup>); therefore thou must 'uphold him' when 'his hand faileth,' and not let him sink utterly before thou helpest him (*ibid.*). For, essentially, rich and poor are equal, sons of a common Father; 'the Lord is the maker of them all' (Pr 22<sup>2</sup>; cf. Mal 2<sup>10</sup>). It follows that something more is due to poverty than charity in the narrower sense. The poor must be treated with tender consideration. In the conflict between the rights of poverty and wealth, those of the latter must give way. The poor man's garment, taken in pledge, must be restored at sundown, even if the debt it secures be not repaid, for 'wherein shall he sleep?' (Ex 22<sup>26</sup>, Dt 24<sup>12f.</sup>); and, when demanding his pledge, the lender must not intrude into the poor man's dwelling, but must 'stand without' to receive it (Dt 14<sup>10</sup>). Even the poor man's house is his castle. The tools or implements by which the workman obtains his bread must not be accepted as security; to accept them is to 'take a man's life to pledge' (Dt 24<sup>6</sup>). The wage of the hireling, in like manner, is to be paid at the day's end (v.<sup>14f.</sup>); and all loans to the poor are to be free of interest (Ex 22<sup>25</sup>, Lv 25<sup>35-37</sup>). Despite, however, this duty of tender consideration, charity was never to oust justice. If the judge was admonished not to honour the person of the mighty, he was equally exhorted not to respect the person of the poor (Lv 19<sup>15</sup>)—a notable example of the sanity of the Pentateuchal ethics. A vivid and beautiful picture of old-time benevolence is furnished in Job 29<sup>12ff.</sup> and 31<sup>17ff.</sup>.

London.

MORRIS JOSEPH.

### The German Excavations at Jericho.

A CORRECTION should be made to this article in THE EXPOSITORY TIMES, xxi. 354b. In line 13, instead of 'must apparently,' etc., to end of sentence, read 'and located on this wall along its northern face, has been found to belong to a later period.'

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## Christ's Necessities.

John iv. 4, 'And he must needs go through Samaria.'

To a reverential mind the suggestion of a necessity, limiting and restricting the freedom of Christ in His service for mankind, always brings with it an uncomfortable apprehension of something like detracting from the true dignity of His person and character. For not a little of the worth of that service that He rendered has always been regarded as arising from its entire voluntariness. And that element has generally been assumed to exclude in His case the operation of any and every form of necessity.

And yet in the Gospels Jesus is frequently represented as caught in the grip of necessity (cf. Lk 4<sup>43</sup>, 'I must preach'; Mk 16<sup>21</sup>, 'He must go unto Jerusalem'; Jn 9<sup>4</sup>, 'We must work'). Apparently the feeling of the necessity was peculiar to Himself. Mary did not see that it was necessary for Him to be in His Father's (Lk 2<sup>49</sup>). Peter did not recognize the necessity of going on to Jerusalem (Mt 16<sup>22</sup>). No more did the other disciples realize the necessity of encountering the hostility of the authorities there (Mk 8<sup>32</sup>). And as little did they understand the necessity that He felt that He must be raised again from the dead (Lk 18<sup>34</sup>). And, indeed, it would seem that, much to its loss, the Church, especially perhaps since the Reformation, has never recognized this necessity as the Apostolic age did, and has thereby given an unbalanced importance to the necessity of the crucifixion.

Now, if the necessity which affected Christ in His work were, as suggested by these observations, rather subjective than objective, and perceived only by Himself, it would not come into conflict with His own will, although it might press heavily upon it, as it certainly did, in the remarkable experience through which He passed in Gethsemane. So that what He did would still be done freely, as He explained of the surrender of His life—'No man taketh it from me, but I lay it down of myself' (Jn 10<sup>18</sup>).

The sum of the matter, then, would seem to be that, in His progress, occasions arrived which suggested to Him, although not yet to others, something not yet attained or realized by Him, which, however, He was bound of necessity to achieve or to experience, and which the sequence of events would afterwards reveal as the necessity that pressed upon Him.

Thus the writer of the Epistle to the Hebrews (ch 2<sup>17, 18</sup>) describes a necessity that Jesus felt, but which His disciples did not realize. It was necessary for Him to pass through an experience of personal suffering in order to acquire the ability to succour the tempted.

In a shallow, cynical sense, Caiaphas justified the necessity of His death as a means of saving the nation (Jn 11<sup>50</sup>). Afterwards Paul explained the necessity in another and deeper sense (Ro 14<sup>9</sup>, 2 Co 5<sup>14, 15</sup>).

Let us now come back to the necessity noted in Jn 4<sup>4</sup>, and inquire what light the event shed upon the necessity for going through Samaria. What did Christ obtain or attain through this visit to Sychar?

1. He obtained an experience, apparently the first, of what it was to seek and to save the lost.

2. What was perhaps more essential and more imperatively necessary for Him in the stage of development which He had now reached, He obtained in Sychar the acknowledgment of Himself as 'the Saviour of the World.'

Already at His baptism the consciousness of Heaven's acceptance of His devotion was certified to Him in that revelation: 'This is my beloved Son' (Mt 3<sup>17</sup>). And in the power of the Spirit He returned into Galilee (Lk 4<sup>14</sup>).

Again, in Judea, at the Jordan, Jesus had received a certificate of His dignity and authority from the Baptist (Jn 1<sup>26</sup>); and by one of the Baptist's disciples He was recognized as the Messiah (Jn 1<sup>41</sup>).

Were these testimonies sufficient to satisfy the mind of One, who had a foreboding of a mission to the world? The concession of prophecy was His. Those who followed Isaiah's Voice in the Wilderness accepted Him, and in Him received power to become and to know themselves sons of God.

But what of His relation to those who had not heard the Voice of prophecy? What of His influence with those who owned no authority in religion after Moses? Would they recognize Him as the Prophet, who should arise like the great lawgiver of the Church? Unless His message proved equally effective among them, there must remain a fatal lack in His adaptation to the world-work before Him. That lack was filled up, and that adaptation was proved, at Sychar. The freedom which He exercised was allowed in the widest



sense. And the Samaritans accepted their place under Him in a world-salvation.

Thus from Judea Jesus returned equipped for His work, not as the Baptist in the spirit and power of Elijah (Lk 1<sup>17</sup>), but in the power of the

Spirit, as yet undefined, but to be manifested in His own life, and to define itself as His, His last gift to His Church, her necessity as His own.

A. THOM.

*Tullibody.*

## Entre Nous.

### Alexander MacLaren.

'An interpreter, one among a thousand'  
(Job xxxiii. 23).

'NOTHING is here for tears, nothing to wail.'  
So said old England's poet: even so  
We say to-day of him beyond the veil,  
Whose spirit God has summoned hence to go.

For all is noble: all his voice and pen  
Interpreted from heaven; the last and best,  
His life's great sermon, ends; its grand Amen  
At last is said: God's servant is at rest.

His field was more than aught of England's  
soil;  
His pulpit's base was ever deep and broad;  
His field was all the world, wherever toil  
The ministers and labourers of God.

They sow the precious seed, and God supplies,  
By human hands sometimes, the golden grain;  
His hands supplied it. God from out the skies  
Sends down in blessing His abundant rain;

And lips of men God wills His channels be.  
His lips were touched as from the altar's fire;  
From out those lips was heard Heaven's melody,  
And now they praise Him in the heavenly  
choir.

R. L. JAFFREY.

*Edinburgh.*

### Encyclopædia of Religion and Ethics.

*Church Quarterly Review*, April 1910.

Dr. Hastings' great undertaking may fairly be said to have now established itself as so far original that it cannot be disregarded or neglected by students on the ground that the same information can be obtained elsewhere. They may wish that

it were not so expensive (though the volumes can, we believe, be bought by instalments), or fancy that their own special subjects might perhaps have been treated even more fully; but the *Encyclopædia* contains so much—we had almost said 'so much that is unexpected'—and is so admirably edited, that the note of criticism seems out of place.

### The Sayings of Muhammad.

Messrs. Constable have published very prettily, a collection of *The Sayings of Muhammad*, edited by Abdullah Al-Mamun Al-Suhrawardy (1s. net). There are no fewer than 1465 collections of the Prophet's Sayings extant, of which the more generally used amongst the Sunnis are the 'Six Correct' collections, and those amongst the Shiah, 'the Four Books.' We offer four of the sayings:

Ye followers of Muhammad, I swear by the Lord, if ye did but know what I know of the future state, verily ye would laugh little and cry much.

My sayings do not abrogate the word of God, but the word of God can abrogate my sayings.

A man cannot be a Muslim till his heart and tongue are so.

He will not enter hell, who hath faith equal to a single grain of mustard seed in his heart; and he will not enter paradise, who hath a single grain of pride equal to one of mustard seed in his heart.

### Arithmetic.

Arithmetic is the title of a chapter in the Rev. R. C. Gillie's *Little Talks on Temperance* (Allenson; 1s.). It contains this riddle. If there are two public-houses, which each do a trade of a hundred barrels a week, and you take away one public-house, what do you have? 'More business for the remaining public-house,' says one; 'Less

drinking in the district,' says another. 'Both can't be right,' growls a third. But the curious thing is that both are right.

It also contains this anecdote: 'A man who had the reputation of being a very hard bargainer, asked his little boy, soon after school had begun, how much twice two was. His son answered, "Five!" The father was very angry, and said, "Five, Ikey, five! shame on you to have learned so badly. Try again." Immediately the little boy answered, "Four." "Quite right, quite right," said the father; "now, why did you make that ridiculous mistake and tell me five?" "Because I was sure *you would try to beat me down.*"'

George Herbert.

In *George Herbert, Melodist* (Elliot Stock; 2s. net), Mr. E. S. Buchanan tells the short but moving story of Herbert's life, and then estimates his worth for personal piety. He says that in Herbert more than in any poet, except Spenser, we have the union of lyric power with true religion, of poetry with piety. He says that it is of Herbert we think when we read the fine utterance of Browning in 'Mr. Sludge, the Medium':

Religion's all or nothing; it's no mere smile  
O' contentment, sigh of aspiration, Sir—  
No quality of the finelier-tempered clay  
Like its whiteness or its lightness; rather, stuff  
O' the very stuff, life of life, and self of self.

Lessing's Dictum.

*Early Church History*, i. 10.

By far the strongest blow yet struck at Christianity is Lessing's *dictum*, that events of time cannot prove eternal truth. Its tone of reverence for the eternal contrasts well with the vulgar clap-trap of, 'Miracles do not happen now, and attracts a more serious class of thinkers; yet it is at bottom no better logic than the other. It of course carries direct denial of the claim which the Gospel makes to be a revelation of eternal truth through certain events of time; but its own validity depends on the substantially atheistic assumption that there is no God who guides the course of such events.

H. M. GWATKIN.

Thomas.

*Ibid.* i. 60.

Dr. Grierson tells me that there is Indian evidence, which ought not to be ignored, in favour

of a visit of Thomas to India. On the value of that evidence I am not competent to speak; but thus much seems fairly proved: (1) That if the apostle came to India at all, he would come to the north-west and not to the Malabar coast, and would there meet the king actually named in the legend; (2) that Christianity may have touched India from the side of Bactria in the third century; (3) that Christianity, and in particular its doctrine of the Incarnation, may very well have been one of the factors which shaped the later growth of Brahminism. In this case Brahminism will be akin to Gnosticism, though with the important differences that incarnation, not salvation, is the idea taken up, that it is more subordinate, and that it is quite separated from the historical Christ.

H. M. GWATKIN.

Joy.

*Ibid.* i. 206.

The Latins could preach righteousness, the mystics peace; but only the Greeks before the Reformation fully understood that the kingdom of God is also joy.

H. M. GWATKIN.

Not mad, Most Noble Festus.

*Memoirs of Dr. Chalmers*, i. 504.

A gentleman and his wife, one Sabbath, going to church in Glasgow, met a friend who spoke to them, and inquired where they were going. They said, 'To hear Dr. Chalmers.' He said, 'What! to hear that madman?' They said if he would agree to go with them, and hear Dr. Chalmers for once, and if, after that, he persisted in talking in such a manner of him, they would never dispute the matter with him again. He accompanied them; and, singular to relate, it happened that when Dr. Chalmers entered the pulpit that day, he gave out as his text, 'I am not mad, most noble Festus, but speak forth the words of soberness and truth'; and the gentleman, who I rather think was a medical man, became from that day a changed man—a convert to evangelical Christianity. I had often heard and related this story without being able to authenticate it, till, on happening to mention it to my friend Dr. Welsh, he told me that he knew it to be *perfectly authentic*, and knew *who the party was*. I was delighted with this confirmation of the story, as I think it one of the most interesting anecdotes in modern biography.



### The Heavings of Incipient Civilization.

*Ibid.* iv. 462.

Dr. Chalmers had a wonderful store of anecdotes, of which he could avail himself with a happy promptitude, for the illustration of any subject that turned up in conversation, and on such occasions his keen sense of the ludicrous was often evinced with irresistible effect. One evening as we were walking together silently, after I had come to this parish, he was much gratified with the respectful demeanour of the people whom we met, and in particular with the fact (afterwards described by himself in broad Scotch), that 'an auld wife hirsled aff a dyke to mak' her courtesy.' Towards the end of our walk, a person having passed without making any sign of recognition, Dr. Chalmers observed, 'I perceive your people don't all recognize you yet. This brings to my mind a story connected with Buckhaven, which, you know, is a peculiar sort of place. It was long, and is yet, to some extent, behind other places in point of civilization; but some few of the inhabitants got a little in advance of the rest. The minister of the parish went one day to solemnize a marriage; he made the bridegroom, of course, promise to be a faithful, loving, and indulgent husband—at least, he put the question to that effect, but could not get him to alter his stiff erect posture. Again and again he repeated the form, but the man remained silent and stiff as ever. A neighbour was present who knew more about the forms and footsteps of the thing, and was considered to have advanced a little more in civilization than the rest. Enraged at the clownishness of the bridegroom, he stepped forward, gave him a vigorous knock on the back, and said to him with corresponding energy, "Ye brute, can ye no boo to the minister!"' Dr. Chalmers's commentary on this scene was brief but emphatic: 'The heavings of incipient civilization, you know.'

### Not Feeling Well.

At a public dinner Mark Twain's name was associated with the toast of literature by an orator who, in the course of his speech, eloquently referred to Homer, Milton, Shakespeare, and—Mark Twain! The humorist, in reply, thanked the speaker for his allusions, and excused himself for acknowledging them at greater length by saying: 'Homer is dead; Milton is dead; Shakespeare is dead; and I am not feeling any too well myself!'

### The Apocalyptic Hope and the Teaching of Jesus.

This is the subject of keenest contention at present. There is an article on it in the *International Journal of Apocrypha* for April. It is

written by the Rev. Cyril W. Emmet, M.A., and it is right well written.

### The Great Text Commentary.

The best illustration this month has been found by the Rev. G. C. Gould, Kettering, to whom a copy of Downer's *Mission and Ministration of the Holy Spirit* will be sent.

Illustrations for the Great Text for July must be received by the 1st of June. The text is Rev 22<sup>14</sup>.

The Great Text for August is Rev 22<sup>17</sup>—'And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.' A copy of Gordon's *Early Traditions of Genesis*, or of Scott's *Pauline Epistles*, or of Walker's *Gospel of Reconciliation*, will be given for the best illustration.

The Great Text for September is Ps 1<sup>3</sup>—'And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper.' A copy of Clarke's *Sixty Years with the Bible*, or Adams's *Israel's Ideal*, or Downer's *Mission and Ministration of the Holy Spirit*, will be given for the best illustration.

The Great Text for October is Ps 4<sup>6</sup>:

'Many there be that say, Who will shew us any good?

Lord, lift thou up the light of thy countenance upon us.'

A copy of Clarke's *Outline of Christian Theology*, or Clarke's *Sixty Years with the Bible*, or Inge's *Faith and Knowledge*, will be given for the best illustration.

The Great Text for November is Ps 8<sup>3, 4</sup>:

When I consider thy heavens, the work of thy fingers,

The moon and the stars, which thou hast ordained;

What is man that thou art mindful of him?

And the son of man, that thou visitest him?

A copy of Leckie's *Authority in Religion*, or Barry's *Ideals and Principles of Church Reform* along with Anderson's *St. Matthew's Gospel*, will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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